Path, Fruit & Nibbāna

magga
phala
&
nibbāna

Kheminda thera
Path, Fruit & Nibbāna

KHEMINDA THERA

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Invariant Sections being
  1. History
  2. Dedication 002
  3. Dedication 001
  4. Release
  5. Preface
  7. Abbreviations
  8. Path and Fruit
  9. Nibbāna
 10. Some Parallel Sutta Passages
 11. Appendix (with all references and links)
 12. Index,
    with the

Front-Cover Texts being
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  2. Path Fruit & Nibbâna  KHEMINDA THERA  Published by Dr D. Roland D. Weerasuria,
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Back-Cover Texts being
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yamhā dhammaṇī vijāneyya
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sakkaccaṇī taṇṇī namasseyya
agghuttaṇī'va brāhmaṇo.

dhammapadapālī, 392
brāhmaṇāvaggo

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in memory of
kheminda thera

4th January 1900AD ? - 8th October 2000AD ?
khippaṇī anāsavo hotu

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To
the memory of the
Venerable Soma Mahā Thera
RELEASE

On that happy day that we
The last of Māra see,
And go beyond his sway,
We shall in content stay,
From all desire free
To be or not to be,
Where unrest all does cease
In depths of endless peace,
Where all that being implies,
Leaving nothin, fully dies.

Soma Thera
PREFACE

For many years the Venerable Soma Mahā Thera and I were interested in what is discussed in these pages. But due to various reasons and his sudden death in 1960, a study of them could not be undertaken until a few months ago.

Early last year the Venerable Ānāvīra Thera of Būndala and I had many Dhamma discussions including these questions. This revived my interest once more, and I began to put whatever material was with me together with what we discussed into some readable form for my own use. As this study progressed it was possible to add new material. Yet this was painfully slow work owing to a painful illness I am afflicted with for over a year now. Fortunately this pain gives way to an extent when engaged in anything that can sustain one's interest for sometime. In the circumstances the present study was just what I needed for my physical condition, and for my mental well being as well, for these questions had long vexed my mind and needed an early solution.

As stated before this was for my own use. But others that what is set forth here would also keenly interest, and be of some help to, a wide circle of those engaged in the study and practice of the teaching of the all-compassionate one. And this has been made possible through the generosity of Dr. D. Roland D. Weerasuriya who has published this volume for free distribution here and abroad in memory of Mr. Sam Hewavitharne wishing him the happiness of nibbāna.

May this act of faith in the Supremely Enlightened One, his sublime teaching that liberates, and in the community of his noble disciples, some of whose attainments are here described, be to him a source of joy and strength 'in the journey from here to the goal'!

Kheminda Thera

Vajirārāma,
Colombo,
Ceylon,
PREFACE

to The Second Edition

The first edition had been out of print for quite sometime. Several Dāyakas therefore requested me to bring out a new edition. Due to their keen interest and generosity this new edition became possible.

Since the publication of the last edition, I have been able to collect more Sutta references on this subject. I have incorporated them in this edition. I am thankful to those who helped to bring about this edition.

The Printers, Karunaratne & Sons Ltd, deserve a special word of thanks for the care and attention shown by them.

Kheminda Thera

Vajirārāma,
Colombo,
Śri Lanka.
### Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Aṅguttara Nikāya</td>
</tr>
<tr>
<td>D</td>
<td>Dīgha Nikāya</td>
</tr>
<tr>
<td>Dh</td>
<td>Dhammapada</td>
</tr>
<tr>
<td>DhA</td>
<td>Dhammapada Aṭṭhakathā</td>
</tr>
<tr>
<td>M</td>
<td>Majjhima Nikāya</td>
</tr>
<tr>
<td>Mp</td>
<td>Manorathapūraṇī (Aṅguttara Nikāya Aṭṭhakathā)</td>
</tr>
<tr>
<td>Ps</td>
<td>Papañcasūdanī (Majjhima Nikāya Aṭṭhakathā)</td>
</tr>
<tr>
<td>Pts</td>
<td>Paṭisambhidāmagga</td>
</tr>
<tr>
<td>PtsA</td>
<td>Saddhammapakāsani (Paṭisambhidāmagga Aṭṭhakathā)</td>
</tr>
<tr>
<td>Pug</td>
<td>Puggala-paññattiṭṭhakaraṇa</td>
</tr>
<tr>
<td>S</td>
<td>Saṁyutta Nikāya</td>
</tr>
<tr>
<td>Spk</td>
<td>Sāratthapakāsīni (Saṁyutta Nikāya Aṭṭhakathā)</td>
</tr>
<tr>
<td>Sn</td>
<td>Sutta-nipāta</td>
</tr>
<tr>
<td>Sv</td>
<td>Sumanāgalavilāsini Dīgha Nikāya Aṭṭhakathā</td>
</tr>
<tr>
<td>Ud</td>
<td>Udāna</td>
</tr>
<tr>
<td>V</td>
<td>Vinaya Pitaka (3) Mahāvagga</td>
</tr>
<tr>
<td>VisMag</td>
<td>Visuddhi Magga</td>
</tr>
</tbody>
</table>

### Human Types
- A Designation of Human Types
- English Translation of Puggalapaññattiṭṭhakaraṇa

### PTS
- Pāli Text Society edition

### BJT
- Buddha Jayanti Tripiṭaka edition

### SHB
- Simon Hevāvithāraṇa Bequest aṭṭhakathā edition
When the commoner (puthujjana) practises serenity (samatha) followed by insight (vipassanā) the path (maggā) arises. ¹

This same teaching is found in four other suttas in greater detail: (1). By means of a simile the venerable Ānanda Thera illustrates to Uittiya, the wanderer, the sole way of transcending the plane of the commoner (puthujjanabhūmi) and of attaining to that of the noble ones (ariyabhūmi). He says suppose there is a king who has a border city well fortified with Strong ramparts, towers, and a single entrance guarded by a wise sentinel, who prevents strangers from entering, and only allows persons known to enter, the city. As he inspects the path leading round (within the rampart) he will not note all the joints and openings in those ramparts such as will be big enough to permit a creature as small as a cat to pass through. But this he would know: that any bigger creature would have to pass through this single entrance. Continuing, the venerable Ānanda Thera in answer to Uittiya’s question, "Will the whole world, or a half of it, or a third of it, realise nibbāna?", says that just as the wise sentinel is not concerned with how many enter the city, but knows that anyone entering the [1]

¹ PTS A ii, 157 , BJT A ii, 304 [4. 4. 2. 10]

aṅguttaranikāya, catukkanipāta, catuttha paṇṇāsaka, paṭipadāvagga, arahattappatissutta
samathapubbaṅgamaṁ vipassanaṁ bhāvayato maggo saṅjāyati

Please see Appendix for full text of sutta

PTS Mp iii, 143 , SHB Mp ii, 542 [4. 2. 10], Sinh Ed Mp, 571

aṅguttaranikāya aṭṭhakathā (manorathapūraṇā), catukkanipātaṇāṇā, paṭipadāvagga
( = samathapubbaṅgamaṁ samathamo pubbaṅgamaṁ purecārikaṁ katvā; maggo saṅjāyati ti paṭhamo lokuttara maggo nibattati . . . )
city does so through this single entrance, so the Tathāgata is concerned only with how nibbāna is realised, and not with the question of how many realise it. And the venerable Ānanda Thera proceeds, "Whosoever have gone out, are going out, or will go out, from this world (to nibbāna), all of them have done so, (are doing so, or will do so) by giving up the five hindrances (pañca nivāraṇe pāhāya), those impurities of the heart that weaken wisdom (cetaso upakkilese paññāya dubbalikarāne), having their thoughts well established in the four foundations of mindfulness (catusu satipaṭṭhānesu supaṭṭhitacittā), and having developed in their real essence the seven factors of wisdom (satta bojjhange yathābhūtauṁ bhāvetvā)." \(^1\)

2). Emphasising as it were this statement of the venerable Ānanda Thera, the Venerable Sāriputta Thera tells the Buddha in the Sampasadāniya Sutta that he knows, through the knowledge \([2]\)

\[\begin{align*}
\text{\textup{1}} & \quad \text{PTS A v, 194, BJT A v, 346} \quad \text{[10. 2. 5. 5.]} \\
\text{\textup{2}} & \quad \text{PTS D iii, 101, BJT D iii, 168} \quad \text{[28]} \\
\end{align*}\]
that is in conformity with the Dhamma, that all the Supremely Enlightened Ones of the past, future, and present, all of them realise supreme enlightenment by getting rid of the five hindrances, those impurities of the heart that weaken wisdom, having their thoughts well established in the four foundations of mindfulness, and having developed in their real essence the seven factors of wisdom.

(3). Again the venerable Sāriputta Thera tells the Buddha the same thing in the Satipaṭṭhāna Sutta:

In both these instances the Buddha commended the venerable Sāriputta Thera and exhorted him to repeat this teaching again and again to monks and nuns, and men and women lay disciples, so that should there be among them any foolish people who may have doubt and perplexity regarding the method of his teaching, having heard this exposition, they might give up their doubts and perplexities.

(4). Finally in the Mahā-Parinibbāna Sutta the venerable Sāriputta Thera, shortly before he and the Buddha passed away, made this same declaration. [3]

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1 PTS S v, 160, BJT S v, 288 [3. 2. 2.]
saṁyuttanikāya, satipaṭṭhānasamāyutta, nālandāvagga, nālandāsutta
ye pi te bhante ahesuṁ atitamaddhānaṁ arahanto sammāsambuddhā. sabbe te bhagavanto pañcānīvaraṇe pahāya cetasso upakkilese paññāya dubbalikaraṇe catusa satipaṭṭhānesu sūpaṭṭhitacittā sattabojjhange yathābhūtaṁ bhāvetvā anuttaram sammāsambodhiṁ abhisambujhīhimsu. yepi te bhante bhavissanti anāgamaddhānaṁ arahanto sammāsambuddhā sabbe te bhagavanto pañcānīvaraṇe pahāya cetasso upakkilese paññāya dubbalikaraṇe catusa satipaṭṭhānesu sūpaṭṭhitacittā sattabojjhange yathābhūtaṁ bhāvetvā anuttaram sammāsambodhiṁ abhisambujhīhissanti. bhagavāpi bhante, etarahi araham sammā sambuddho pañcānīvaraṇe pahāya cetasso upakkilese paññāya dubbalikaraṇe catusa satipaṭṭhānesu sūpaṭṭhitacitto sattabojjhange yathābhūtaṁ bhāvetvā anuttaram sammāsambodhiṁ abhisambuddho

2 PTS D ii, 83, BJT D ii, 130 [16]
dīghanikāya, mahāvagga, mahāparinibbānasutta
ye te bhante ahesuṁ atitamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañcānīvaraṇe pahāya cetasso upakkilese paññāya dubbalikaraṇe, catusa satipaṭṭhānesu suppatīṭhitacittā, sattasambojjhange yathābhūtaṁ bhāvetvā anuttaram sammāsambodhiṁ abhisambujhīhimsu, ye pi te bhante bhavissanti anāgamaddhānaṁ arahanto sammāsambuddho, sabbe te bhagavanto pañcānīvaraṇe pahāya cetasso upakkilese paññāya dubbalikaraṇe, catusa satipaṭṭhānesu suppatīṭhitacittā, sattasambojjhange yathābhūtaṁ bhāvetvā anuttaram sammāsambodhiṁ abhisambujhīhissanti, bhagavāpi bhante etarahi araham sammāsambuddho pañcā nīvaraṇe pahāya cetasso upakkilese paññāya dubbalikaraṇe, catusa satipaṭṭhānesu suppatīṭhitacitto, sattasambojjhange yathābhūtaṁ bhāvetvā anuttaram sammāsambodhiṁ abhisambuddho’ti
The nibbāna of the Buddha, the Pacccka Buddha, and the Arahant, is the same, and so the method of its attainment is the same. There is no exception. This fact is confirmed by the Buddha in the Mahāsaccaka Sutta and elsewhere. Having attained to the sphere of nothingness (ākīnaññāyatana) under his first teacher, Āḷāra Kālāma and to the sphere of neither perception nor non-perception (nevasaññaññāsaññāyatana) under his second teacher, Uddaka Rāmaputta, the Bodhisatta undertook the practice of the most austere forms of meditation and asceticism. He practiced the not-breathing meditation (appañaka jhāna). This only brought him great physical pain; though his mind was unshaken, he did not attain to his goal. Therefore, giving it up he began the practice of not eating. He developed this to its utmost severity, but in the end had to confess that still he had not found what he sought. At this stage he asked himself: Could there be another way enlightenment? It struck him then that as a child, while his father was engaged in the ploughing festival, seated in the cool shade of the purple berry tree, aloof from sense desires, aloof from evil states of mind, he attained the first meditation (paṭhamajjhāna) which is with initial and sustained application of thought, joy and ease born of detachment. On considering further: Could this be the way to enlightenment? he came to the conclusion: This indeed is the way to enlightenment.

Since he was too weak to do anything immediately, having rested and taken nourishment, he developed the first meditation (jhāna) and so on up to the Fourth Meditation (jhāna). With this as basis he attained to the Knowledge of remembering (his) past lives (pubbenivāsānussati ānā), to the Knowledge of the passing away and rebirth of beings (sattānaṁ cutūpapāte ānā), and lastly to the Knowledge of the destruction of the cankers (āsavakkhaya ānā). [4]

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1 PTS M i, 237 ff, BJT M i, 560 [1. 4. 6.]

mājjhimanikāya, mūlapaṭṭāsaka, mahāyamakavagga, mahāsaccakasutta

Please see Appendix

&

1 PTS V i, 20, BJT V i, 44

pārājikakaṇḍa, paṭhamapārājikā, mūlapaṭṭāatti, sudinnabhāṣavaṇo

Please see Appendix

2 PTS M i, 246, BJT M i, 582 [1. 4. 6.]

mājjhimanikāya, mūlapaṭṭāsaka, mahāyamakavagga, mahāsaccakasutta

siyā nu kho aṅggo maggo bodhīyāti. tassa mayhaṁ aggivessana etad-ahosi: abhijānāmi kho paññāham pītu sakkassa kammante sīṭāya jambucchāyāya nīsinno viviccavā kāmehi vivicca akusalehi dhammehi savittakkaṁ savicāraṁ vivekajāṁ pituṣukkhaṁ paṭhamamāṁ jhānaṁ upasampajjā viharitā, siyā nu kho eso maggo bodhīyāti. tassa mayhaṁ aggivessana satāṇusāri viṁśaṁ ahosi: eso va maggo bodhīyāti
Now it will be seen that the not-breathing meditation (appānaka jhāna) practice yielded nothing but severe physical pain, whereas with the first meditation (pathamajjhāna) he was able to replace the hindrances with the meditation factors. Here it is well to note that the Bodhisattā put away the five hindrances by developing the first meditation, and not by any other means. Shortly after his enlightenment the Buddha came to the conclusion under the Goatherd’s Banyan that the sole way to the purification of beings is the practice of the Four Foundations of Mindfulness. And the four foundations of mindfulness begin with a serenity (samatha) subject of meditation, namely, mindfulness of in-breathing and out-breathing (ānāpānasati).

Here, too, the statements of the venerable Sāriputta Thera and of the Venerable Ānanda Thera are confirmed by the Buddha’s own experience in respect of the getting rid of the five hindrances and of the development of the four foundations of mindfulness.

In the following Sutta the Buddha shows that his followers, too, attain Enlightenment in just the same way as he did under the bodhi tree, namely, by way of the Meditations (jhānas). Here in the simile of the celestal tree he describes in brief the progress of the disciple of the noble (ariyasāvaka) from the time he thinks of leaving home for home-lessness up to the time he destroys the Cankers as a Consummate One. [5]

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1 PTS M i, 295 [ 43 ], BJT M i, 690 [ 1. 5. 3.]

mājhimanikāya, mūlapaṭṭhasaka, cālayamakavagga, mahāvedallasutta
pathamaṁ kho āvuso jhānaṁ evaṁ pāṇcaṅgavipahānaṁ pāṇcaṅgasamannāgatanti.
Please see Appendix for full text of sutta

2 PTS S v, 185, BJT S v, 332 [ 3. 5. 3.]
saṁyuttanikāya, satipaṭṭhasaṁyutta, amatavagga, maggasutta
ekaṁ saṁayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme, tatra kho bhagavā bhikkhū āmantesi. ekamidāhaṁ bhikkhave, saṁayaṁ uruvelāyaṁ viharāmi, najjānerāṅjarāya tīre ajapālanigrodhe pathamābhixammuddho. tassa mayhaṁ bhikkhave, rahogatassa patisallīnassa evaṁ cetaso parivitakko udapādi:
ekāyano yaṁ maggo sattanaṁ visuddhiyā sokapariddavānaṁ samatikkaṁāya dukkhadomanassānaṁ attagamāyā nāyassa adhigamāyā nibbānassa sacchikiriyāya, yadidaṁ cattāro satipaṭṭhānā. Katame cattāro:
kaṅe vā bhikkhu kaṅkālupassī vihareyya, ātāpī sampajāno satimā vineyya loke abhijjhādomanassāṁ. vedanāsaṁ vā bhikkhu vedanānupassī vihareyya, ātāpī sampajāno satimā vineyya loke abhijjhādomanassāṁ. citte vā bhikkhu cittānupassī vihareyya, ātāpī sampajāno satimā vineyya loke abhijjhādomanassāṁ. dhāmesu vā bhikkhu dhāmānupassī vihareyya, ātāpī sampajāno satimā vineyya loke abhijjhādomanassāṁ. ekāyano yaṁ maggo sattanaṁ visuddhiyā sokapariddavānaṁ samatikkaṁāya dukkhadomanassānaṁ attagamāyā nāyassa adhigamāyā nibbānassa sacchikiriyāya yadidaṁ cattāro satipaṭṭhānā”ti.

---
He says:
(1) At which time the disciple of the noble thinks of leaving home for homelessness he is like the withered leaf of the celestial tree of the Tāvatimsa devas.
(2) At which time the disciple of the noble, having cut hair and beard, dons orange robes, and goes from home to homelessness, he is like the fallen leaves the celestial tree of the Tāvatimsa devas.
(3) At which time the disciple of the noble, aloof from sense-desires ... enters and abides in the first meditation (pathamān jhānāṁ), he is like the celestial tree in bud.
(4) At which time the disciple of the noble, by the subsidence of applied and sustained thought ... enters and abides in the second meditation (dutiyaṁ jhānāṁ), he is like the sharp buds of the celestial tree of the Tāvatimsa devas.
(5) At which time the disciple of the noble, with the fading away of joy ... enters and abides in the third meditation (tatiyaṁ jhānāṁ) he is like the opening buds of the celestial tree of the Tāvatimsa devas.
(6) At which time the disciple of the noble, having put away ease ... and enters and abides in the fourth meditation (catutthān jhānāṁ), he is like the red lotus-like flowers of the celestial tree of the Tāvatimsa devas.
(7) At which time the disciple of the noble, having destroyed the cankers ... enters and abides in the realisation (of freedom), he is like the celestial tree of the Tāvatimsa devas in full blossom.¹ [6]

¹ PTS A iv, 118, BJT A iv, 448 [7. 2. 2. 5.]

anguttaranikāya, sattakanipāta, dutiya paññāsaka, mahāvagga, pāricchattakasutta
(1) evameva kho bhikkhave, yasmīṃ samaye ariyasāvako āgārasmā anagāriyaṁ pabbajjāya ceteti, pāṇḍupalāso bhikkhave, ariyasāvako tasmiṁ samaye hoti devānāṃva tāvatimsānaṁ pāricchattacco kovilāro.
(2) yasmīṃ bhikkhave, samaye ariyasāvako keśamassuṁ ohāretpā kāsāyāni vatthāni acchādetvā āgārasmā anagāriyaṁ pabbajito hoti, sannapalāso bhikkhave tasmiṁ samaye ariyasāvako hoti devānāṃva tāvatimsānaṁ pāricchattacco kovilāro.
(3) yasmīṃ bhikkhave, samaye ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ saviccāraṁ vivekajāṁ pitīsukhaṁ pathamān jhānāṁ upasampajja viharati, jālakajāto bhikkhave, ariyasāvako tasmiṁ samaye hoti devānāṃva tāvatimsānaṁ pāricchattacco kovilāro.
(4) yasmīṃ bhikkhave samaye ariyasāvako vitakkaviccārānaṁ vūpasama ajjhattam sampasadanaṁ cetaso ekodibhāvaṁ avitakkaṁ aviccāraṁ saṃādhijānaṁ pitīsukhaṁ dutiyamānāṁ upasampajja viharati, khārakajāto bhikkhave, ariyasāvako tasmiṁ samaye hoti devānāṃva tāvatimsānaṁ pāricchattacco kovilāro.
(5) yasmīṃ bhikkhave, samaye ariyasāvako pitīyā ca virāgāupekkhako ca viharati sato ca sampajāno, sukhāca kāyena paṭiṣaṅvedeti. yaṅ taṁ ariyā ācikkhanti: upekkhako satimā sukhavihārīti, tatiyaṁ jhānāṁ upasampajja viharati. kuṭumalakajāto bhikkhave, ariyasāvako tasmiṁ samaye hoti devānāṃva tāvatimsānaṁ pāricchattacco kovilāro.
(6) yasmīṃ bhikkhave, samaye ariyasāvako sukkhassa ca pahāna dukkhaṁ ca pahāna puṭheva somanassadomanassānaṁ atthangamā adukkham asukhaṁ upekkhāsatipārāsuddhīṁ catutthān jhānāṁ upasampajja viharati, kokāsakajāto bhikkhave ariyasāvako tasmiṁ samaye hoti devānāṃva tāvatimsānaṁ pāricchattacco kovilāro.
(7) yasmīṃ bhikkhave, samaye ariyasāvako āsavānaṁ khāyā ānāsavam cetovimuttim paññāvimmuttim diṭṭheva dhamme sayam abhiṁna saṭcchaktvā upasampajja viharati, sabbāpāliphullo bhikkhave, ariyasāvako tasmiṁ samaye hoti devānāṃva tāvatimsānaṁ pāricchattacco kovilāro.
Another thing that is evident from these experiences of the Buddha is that meditation (jhāna) taught in the Dhamma is not the same as those that are taught outside it. The not-breathing meditation (appānaka jhāna) was not capable of removing the hindrances.

Meditation (jhāna) may vary in strength according to the individual. In an unskilful beginner, as illustrated in the simile of the foolish mountain cow it is very weak; so weak that one not able to repeat it. This cow thinks of going to where it had not been before, eating grass it had never eaten before, and drinking water it had not drunk before. And in trying to do it it raises its hind foot [7]

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1 PTS A iv, 418, BJT A iv, 480 [9. 1. 4. 4.]

anguttaranikāyā, navakānipāta, paṭhama paṭṭāsaka, mahāvagga, gāvīupamāsutta

seyyathāpi bhikkhave, gāvī pabbateyyā bāḷā abyattaṁ akhettaṁ akusalā visame pabbate caritūṁ, tassā evamassa: ’yannūnāḥaṁ agatapubbaṁceva disaṁ gaccheyyaṁ, akhāditapubbaṁ ca tiṇāṁ khādeyyaṁ, apītappubbaṁ ca pāṇīyāni piveyyanti. sā purīmaṁ pādaṁ na suppaṭiṭhiṁ paṭiṭhāpetvā paccimaṁ pādaṁ uddharyya, sā na ceva agatapubbaṁ disaṁ gaccheyya, na ca akhāditapubbaṁ tiṇāṁ khādeyya. na ca apītappubbaṁ ca pāṇīyāni piveyya, yasmīṁ cassā padese ḥhitāya evamassa: yannūnāḥaṁ agatapubbaṁceva disaṁ gaccheyyaṁ, abāditapubbaṁ ceva tiṇāṁ khādeyyaṁ, apītappubbaṁ ce va pāṇīyāni piveyyanti, taṅca padesaṁ na sothiṁ paccāgaccheyya. taṁ kissa hetu: tathā hi sā bhikkhave, gāvī pabbateyyā bāḷā abyattaṁ akhettaṁ akusalā visame pabbate caritūṁ. evameva kho bhikkhave idhekaṁc kho bhikkhu bāḷo abyatto akhettaṁ akusalvo vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajāṁ pīṭisukhaṁ paṭhamaṁ jhānaṁ upasampajjā viharati & sa taṁ nimittaṁ na āsevati. na bhāveti, na bahuḷikaroṭi, na svādhiṭṭhitaṁ adhiṭṭhāti.

tassā evam hoti: ’yannūnāḥaṁ vitakka vicārānaṁ vūpasamaṁ ajjhattāmaṁ sampasadānaṁ cetaso ekodihiḥaṁ avitakkaṁ avicāraṁ samādhiyāṁ pīṭisukhaṁ dutiyaṁ jhānaṁ upasampajjā vihareyyanti. so na sakkoti vitakkavicārānaṁ vūpasamaṁ ajjhattāmaṁ sampasadānaṁ cetaso ekodihiḥaṁ avitakkaṁ avicāraṁ samādhiyāṁ pīṭisukhaṁ dutiyaṁ jhānaṁ upasampajjā viharitum. tassevaṁ hoti; yannūnāḥaṁ vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajāṁ pīṭisukhaṁ paṭhamaṁ jhānaṁ upasampajjā vihareyyanti. So na sakkoti vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajāṁ pīṭisukhaṁ paṭhamaṁ jhānaṁ upasampajjā viharitum. ayaṁ vuccatī bhikkhave, bhikkhu ubhato bhattachubhato parihiṁno. seyyathāpi sā gāvī pabbateyyā bāḷā abyattaṁ akhettaṁ akusalā visame pabbate caritūṁ.

Please see Appendix for full text of sutta
before establishing itself firmly on its fore leg. Thus it is neither able to get to the place it had not been before, nor eat the grass it had not eaten before, nor drink the water it had not drunk before. Nor is it able to return to where it was before. Just so is it when a foolish unskilful monk, aloof from sense-desires, aloof from evil states of mind attains to the First Meditation (jhāna) which is with initial and sustained application of thought, joy, and ease born of detachment; but he does not pursue, develop, or cultivate that sign and establish it well. In spite of it this foolish, unskilful monk attempts to attain the Second Meditation by the subsidence of applied and sustained thought, and fails, because he does not know how to do it. Then, trying to re-enter the First Meditation he fails in this too. He is called one who has fallen in both ways, one who has deteriorated in both ways. In short he gained the First Meditation once, neglected to gain facility in re-entering it, and so lost it altogether. The Buddha goes on to say that only if one pursues, develops, and cultivates the First Meditation it is possible for him to attain to the Second Meditation and so forth.

This Sutta shows the possibility of one attaining the First Meditation, and thereby to the temporary abandonment of the Five Hindrances, and also the possibility of falling away from it due to negligence. There is also the third possibility of gaining facility in the practice of meditation. In the Noble Path (ariyamagga) Meditation (jhāna) manifests itself as Controlling Faculty (indriya) Power (bala) and Right Concentration (sammāsāmādhi)1 [8]

1 (a) PTS S v, 196, BJT S v, 350 [4. 1. 8.]
saṃyuttanikāya, indriyasamyutta, sammadakkavagga, daṭṭhabhasutta
katha ca bhikkhave, samādhindriyam daṭṭhabham: catusu jhānesu. ettha samādhindriyam daṭṭhabham
(b) PTS S v, 198, BJT S v, 354 [4. 1. 10.]
saṃyuttanikāya, indriyasamyutta, sammadakkavagga, dutiya vibhaṅgasutta
katamañca bhikkhave, samādhindriyam: idha bhikkhave, ariyasāvako vossaggaramnanam karitvā labhati samādhiṃ, labhati cittasakkagatam. so viveceva kāmehi vivecca akusalehi dhammehi savitakkaṃ savicāraṃ vikkejaṃ pītisukham paṭhamajjhānaṃ upasampajja viharati. vitakkavicāraṇam vipassamā ajhattaṃ sampasādanam cetaso ekodibhāvanā avitakkaṃ avicāraṃ samādhijjaṃ pītisukham dutiya jhānaṃ upasampajja viharati. pītivā ca virāgā upekkhako ca viharati sato ca sampajjāno sukhāna ca kāyena paṭisāmvedeti yantaṃ ariyā ācikkhanti upekkhako satimā sukhāvihārīti tam tatiyajjhānaṃ upasampajja viharati. sukhassā ca pahānā dukkhaṃ ca sukhaṃ ca pahānā sukhāsangā dhammaṃ dukkhasaṅgā dhammaṃ sukhaṃ ca pahānā sukhāsangā catutthajjhānaṃ upasampajja viharati.
idaṃ uccatti bhikkhave samādhindriyam.
(c) PTS S v, 220, BJT S v, 388 [4. 5. 3.]
saṃyuttanikāya, indriyasamyutta, jarāvagga, sāketasutta
(d) PTS A iv, 4, BJT A iv, 282 [7. 1. 1. 4.]
aṅguttaranikāya, sattakanipāta, paṭhama paṇṇāsaka, dhanavagga, vitthatasattabalasutta
katamañca bhikkhave, samādhibalaṃ:
idha bhikkhave, ariyasāvako viveceva kāmehi vivecca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajjaṃ pītisukham paṭhamajjhānaṃ upasampajja viharati ... catutthajjhānaṃ upasampajja viharati. idaṃ uccatti bhikkhave, samādhibalaṃ.
The importance of Meditation (jhāna) is further stressed in the following Sutta: "Monks, just as the clear cloudfree autumn sun rising in the sky, and dispersing all darkness from the heavens, fills it with splendour, shines forth, and illumines it, so, monks, there arises in the noble disciple the faultless, stainless eye of wisdom. Together with this arising, monks, three Fetters of the noble disciple are put away: Belief in Self, Doubt, and Belief in Rites and Ceremonies. Further he quits two things: Covetousness and Ill will. Then aloof from sense-desires, aloof from evil states of mind, he attains to, and abides in, the First Meditation which is with initial and sustained application of thought, joy, and ease born of detachment. Should a noble disciple pass away at this time, there is no Fetter bound by which he would return to this world". The commentary says: "In this sutta the jhāna-non-returner (jhānanāgārni) is spoken of"

Further the Buddha says: "Just as the Ganges flows, slopes, inclines to the east, just so does a monk, by developing and practising the Four Meditations (jhāna), flow, slope, and incline to Nibbāna" [9]

footnote continued from previous page

(e) PTS A iii, 12, BJT A iii, 20 [5. 1. 2. 5.]
āṅguttaranikāya, pañcakanipāto, pañhama paññasaka, balavagga, baladaṭṭhabbasutta
kattha ca bhikkhave samādhibalam datthabbam? catusu jhānesu

(f) PTS D ii, 313, BJT D ii, 496 [22]
dīghaniyā, mahāvagga, mahāsatiṇīṭhānasutta
katamo ca bhikkhave sammassamādhi? idha bhikkhave bhikkhu visīce’ eva kāmehi vivicca akusalehi dhammehi savitakkan āriyavisākassati pitī-sukhāni pathamaṭṭhānaṁ upasampajjī tīharati ... sukkassa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṁ atthangamā adukkhamasukham upēkkhāsati paraṁsuddhiṁ catuttham jhānaṁ upasampajjī tīharati. ayaṁ vuccati bhikkhave sammassamādhi.

1 (1) PTS A i, 242, BJT A i, 432 [3. 2. 5. 3.]
āṅguttaranikāya, tikakanipāta, dutiya paññasaka, loṇaphalavagga
seyyathā pi bhikkhave saradasamaye viddhe vigatavalāhake deve ādicca nabhāṁ abbhussakamāmno sabbāṁ ākāsagataṁ tamaṁ abhivihaśca bhāsate ca tapate ca virocata ca, evam eva kho bhikkhave yato ariyasāvakassā virajaṁ viṭṭhamaṁ dhammacakkaṁ udapādi sahadassanuppādā bhikkhave ariyasāvakassati tīṁ sanyojanaṁ pahiṁyanti sakāyaśiṁthi vicikicchā sīlabbata-parāmā, athāpāpaṁ avhī dharmehi niyāyāti abhijhāyā ca vyāpādene ca. so vivicce’ eva kāmehi vivicca akusalehi dhammehi savitakkan āriyavisākassati pitīsukkhaṁ pathamaṭṭhānaṁ upasampajjī tīharati. tasmāṁ bhikkhave samaye ariyasāvako kālaṁ kareyya n’aththi tam sanyojanaṁ yena sanyojanaṁ samyutto ariyasāvako puna imaṁ lokam āgaccheyyā ti

PTS M p ii, 356, SHB M p i, 448 [3. 5. 3.], Sinh Ed M p, 483
āṅguttaranikāya atṭhakathā (manorathapūraṇaṁ), tikakanipātavāṇṇaṁ, loṇaphalavagga
( = imasmīṁ hi suṭte jhānānāgāmi nāma kathito ti)

(2) a. PTS S v, 307, BJT S v (i), 84 [9. 1. 1 - 12.]
samyyuttanikāya, jhānasamyutta, pācīnaniṁ kādisuttāni
deyyathā’pi bhikkhave, gangā nādi pācīnanāti pācīnapoṇā pācīnapabbhārā, evameva kho bhikkhave bhikkhu cattāro jhāne bhāvento cattāro jhāne bahuṣikrono nibbūnānaṁ hoti nibbūnānaṁ nibbānapabbhāro. kathāṇica bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahuṣikrono nibbūnānaṁ hoti nibbūnānaṁ nibbānapabbhāro: idha bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekaṁ pitīsukkhaṁ pathamaṭṭhānaṁ upasampajjī tīharati. vittaṁ kāriṇaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvam avitakkaṁ avicāraṁ samādhiham pitīsukkhaṁ
b. PTS S v, 309, BJT S v (ii), 88 [ 9.5.40. (3748) ] from VRI Text

samyuttanikāya, jhānasamyojutta, oghavagga, uddhambhāgiyasutta

967-976. pañcimāni, bhikkhave, uddhambhāgiyāni samyojanāni. katamāni pañca? rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā - imāni kho, bhikkhave, pañcuddhambhāgiyāni (pg. 3.0270) samyojanāni. imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānam samyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya cattāro jhānā bhāvetabbā. katame cattāro? idha, bhikkhave, bhikkhu viveccava kāmehi vivecca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajāṁ pitsukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati. vitakkaviccāranaṁ vūpasamaṁ ajhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhiyaṁ pitsukhaṁ dutiyaṁ jhānaṁ ...pe ... tatiyaṁ jhānaṁ ...pe ... catutthamaṁ jhānaṁ upasampajja viharati. imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ samyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro jhānā bhāvetabbā"ti vitthārettabbaṁ. dasamaṁ. (yathā maggasamyojuttaṁ tathā vitthārettabbaṁ).
Thus the work he began as a commoner with the temporary abandonment of the five hindrances, which now as a consummate one he completely destroys with the attainment of the five aggregates of the learning-ender (asekha), that is to say, Virtue, Concentration, Wisdom, Freedom, and the Knowledge and Vision of that freedom is in no small measure due to meditation (jhāna).

Meditation (jhāna) is therefore essential to the journey from here to the other shore. It is not to be treated lightly with sweeping statements like "It is found in outside (bāhira) teachings, too, and so is not important". We have seen how the Bodhisatta rejected the meditation taught by his former teachers who were outsiders (bāhira), and the not-breathing meditation, which, too, is an outside teaching, to follow the first meditation (jhāna), which finally led him to supreme enlightenment. Just as kamma, araham / arahā, nibbāna and so on are not quite the same as those taught in other [10]

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1 PTS A v, 16, BJT A v, 30 [10. 1. 2. 2.]

aṅguttaranikāya, dasakānipāta, paṭhama paṇṇāsaka, nāthavagga, paṇcaṅgasutta
paṇcaṅgavigāpāhino bhikkhave bhikkhu paṇcaṅga samannāgato imasmiṁ dhammavinaye kevalī vusitavā uttamapurisoti vuccati.
kathaṅca bhikkhave bhikkhu paṇcaṅgavigāpāhino hoti:
idha bhikkhave bhikkhuno kāmacchando paṭhino hoti, vyāpādo paṭhino hoti, thīnamiddhaṁ paṭhīnaṁ hoti, uddhacchakkuṇkaṁ paṭhīnaṁ hoti, vičikiccha paṭhīnaṁ hoti, evam kha bhikkhave bhikkhu paṇcaṅgavigāpāhino hoti.
kathaṅca bhikkhave bhikkhu paṇcaṅgasamanṇāgato hoti:
idha bhikkhave bhikkhu asekhaṁ sīlakkhandhena samannāgato hoti, asekhaṁ samādhiikkhandhena samannāgato hoti, asekhaṁ paṇñākkhandhena samannāgato hoti, asekhaṁ vimuttikkuṇkaṁ samannāgato hoti, evam kha bhikkhave bhikkhu paṇcaṅgasamanṇāgato hoti.
paṇcaṅgavigāpāhino bhikkhave bhikkhu paṇcaṅgasamanṇāgato imasmiṁ dhammavinaye kevalī vusitavā uttamapurisoti vuccatī.

1. kāmacchando ca vyāpādo thīnamiddhaṁca bhikkhuno, uddhaccaṁ vičikiccha ca sabbasova na vijjati.
2. asekhaṁ ca sīlena asekhaṁ samādhiṁnaṁ vimuttaṁ ca sampanno ṇāṇena ca tathāvīdho.
3. sa ve paṇcaṅgasampanno paṇcaṅgānivajjayaṁ imasmiṁ dhammavinaye kevalīti pavuccatī.
teachings which use these same words, so is Meditation (jñāna) in the Dhamma different from meditation (jñāna), taught elsewhere. They are not identical.

Now let us consider the process of passing over from the plane of the Commoner (pāṭhujīvanabhūmi) to that of the Noble Ones (ariyabhūmi), in other words the last acts of the practiser as a Commoner and his first acts as a Noble One (ariya). This is very clearly, forcefully, and succinctly stated, shorn of all complexities that tend to cloud the eye of understanding, in the Okkantika Samyutta. At this stage the Commoner needs, in addition to Virtue (sīla) and the abandonment of the Five Hindrances (pañcanaḥvarana pañcāna) previously attained, either Faith (saddhā), or Wisdom (paññā), to an extent (mattaso), as the case may be, according to the character of the individual. The eye, ear, nose, tongue, body, and mind are impermanent, changeable, and fickle. One who has Faith in this teaching, and is firmly resolved in it, is called Faith-Striver (saddhānūsāri). He has entered the right path (sammattaniyāma), entered the plane of the worthy (sappurisabhūmi), having transcended the plane of the Commoner (pāṭhujīvanabhūmi). One who with wisdom finds pleasure to an extent in these teachings, is called Dhamma-Striver a (dhammānūsāri). He, too, has entered the right path, entered the plane of the worthy, having transcended the plane of the Commoner. [11]

1 PTS S iii, 225, BJT S iii, 442 [4. 1. 1.]

samyuttanikāya, okkantisaṃyutta, cakkhuvaṅga, cakkhusutta
cakkhum bhikkhave, aniccaṃ viparināmi- aññathābhāvī, sotaṃ aniccaṃ viparināmi aññathābhāvī, ghānaṃ aniccaṃ viparināmi aññathābhāvī, jivhā aniccaṃ viparināmi aññathābhāvī, kāyo aniccaṃ viparināmi aññathābhāvī, mano aniccaṃ viparināmi aññathābhāvī. yo bhikkhave, ime dhamme evaṃ saddahati adhiyuccati, ayaṃ vuccati saddhānusāri okkanto sammattaniyāmaṃ sappurisabhūmiṃ okkanto vītivatto pāṭhujinaḥbhūmiṃ, abhavo tāṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchāṇayonim vā pettivisayaṃ vā upapajjeyya. abhavo va- tāva kālaṃ kātuṃ yāva na sotāpattipahāmāṃ sacchakaro. yassa kho bhikkhave, ime dhamme evaṃ paññāya mattaso nijjhānaṃ khamanti, ayaṃ vuccati dhammānusāri okkanto sammattaniyāmaṃ sappurisabhūmiṃ okkanto vītivatto pāṭhujinaḥbhūmiṃ, abhavo tāṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchāṇayonim vā pettivisayaṃ vā upapajjeyya. abhavo va tāva kālaṃ kātuṃ yāva na sotāpattipahāmāṃ sacchakaro.
yo bhikkhave, ime dhamme evaṃ jānāti evaṃ passati. ayaṃ vuccati sotāpanno avinipātadhhammo nīyato sambodhiparāyanoti
Both these individuals are incapable of doing any action which will result in rebirth in hell, in the animal world, and in the realm of the manes. They are also incapable of passing away without realising the Fruit of Stream-Entrance (sotāpannahā). He who knows and sees these teachings thus is called Stream-Entrant (sotāpanno) and is not liable to sink into evil states of existence, but is certain of proceeding towards Enlightenment.

What is briefly expressed in this last sentence is taught in greater detail in another Sutta of the Sarīyuttīya Nikāya. There the Buddha describes the following six persons:
(1) the consummate one who, is possessed of intelligent faith in the Buddha (Buddha aveccappasādena samannāgato), the Dhamma, and the Saṅgha: is possessed of joyous wit, quick wit and freedom; and having destroyed the cankers is Mind-freed (cetovimutto), Wisdom-freed (paññāvimutto), and freed (parimutto) from rebirth in the four evil states of existence;
(2) the non-returner who, is possessed of the [12]

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1 (a) PTS S v, 376, BJT S v, 192 [11. 3. 4.]

"sānyuttanikāya, sotāpattisānyutta, sārakānivagga. sarakānisutta
idha mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti: "iti pi so bhagavā araham sammā sambuddho vijjācaranasampanno sugato lokavidu anuttaro purisadammasāraththi satthā devamanussānam buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavataṃ dhammo sandhiṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena saṃmannāgato hoti: "supepiṭhanno bhagavato sāvakasangho, ujupaṭṭhanno bhagavato sāvakasangho, nāyapaṭṭhanno bhagavato sāvakasangho, sāmucippaṭṭhanno bhagavato sāvakasangho, yaddham cattāri purisayugāni aṭṭhapurisasāppagala esa bhagavato sāvakasangho āhuneyyo pāhuneyyo dakkhineyyo anājīkaraṇīyo anuttaraṃ puññakkhettaṃ lokassā"ti hāsapaṭṭhāno javanapaṭṭhāno vimuttiyā ca saṃmannāgato. so āsāvāṇāṃ khayaḥ anāsāvāṃ cetovimuttaṃ paññāvimuttāni dīṭṭheva dhamme sayam abhiññā sacchikāṭā upasampajja viharati. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tirachchānayoniya, parimutto pettivisāyā, parimutto apāyaduggataviṇīpātā.

idha mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti: "iti pi so bhagavā araham sammā sambuddho vijjācaranasampanno sugato lokavidu anuttaro purisadammasāraththi satthā devamanussānam buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavataṃ dhammo sandhiṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supepiṭhanno bhagavato sāvakasangho, ujupaṭṭhanno bhagavato sāvakasangho, nāyapaṭṭhanno bhagavato sāvakasangho, sāmucippaṭṭhanno bhagavato sāvakasangho, yaddham cattāri purisayugāni aṭṭhapurisasāppagala esa bhagavato sāvakasangho āhuneyyo pāhuneyyo dakkhineyyo anājīkaraṇīyo anuttaraṃ puññakkhettaṃ lokassā"ti hāsapaṭṭhāno javanapaṭṭhāno vimuttiyā ca saṃmannāgato. so āsāvāṇāṃ khayaḥ anāsāvāṃ cetovimuttaṃ paññāvimuttāni dīṭṭheva dhamme sayam abhiññā sacchikāṭā upasampajja viharati. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tirachchānayoniya, parimutto pettivisāyā, parimutto apāyaduggataviṇīpātā.

idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "iti pi so bhagavā araham sammā sambuddho vijjācaranasampanno sugato lokavidu anuttaro purisadammasāraththi satthā devamanussānam buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavataṃ dhammo sandhiṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supepiṭhanno bhagavato sāvakasangho, ujupaṭṭhanno bhagavato sāvakasangho, nāyapaṭṭhanno bhagavato sāvakasangho, sāmucippaṭṭhanno bhagavato sāvakasangho, yaddham cattāri purisayugāni aṭṭhapurisasāppagala esa bhagavato sāvakasangho āhuneyyo pāhuneyyo dakkhineyyo anājīkaraṇīyo anuttaraṃ puññakkhettaṃ lokassā"ti hāsapaṭṭhāno javanapaṭṭhāno vimuttiyā ca saṃmannāgato. so āsāvāṇāṃ khayaḥ anāsāvāṃ cetovimuttaṃ paññāvimuttāni dīṭṭheva dhamme sayam abhiññā sacchikāṭā upasampajja viharati. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tirachchānayoniya, parimutto pettivisāyā, parimutto apāyaduggataviṇīpātā.
first five qualities mentioned above but is not possessed of freedom, has destroyed the five lower fetters, will be reborn spontaneously in the pure abodes attaining parinibbāna there, and is freed (parinutto) from rebirth in the four evil states of existence;

(3) the once-returner who, is possessed of the first three qualities but not the last three, has destroyed three fetters and reduced lust, hate and ignorance, returns once more to this world and accomplishes the destruction of ill, and is freed (parinutto) from rebirth in the four evil states of existence;

(4) the stream-entrant who, is possessed of the first three qualities but not of the last three, has destroyed three fetters, is assured of going through to enlightenment, and is freed (parinutto) from rebirth in the four evil states of existence;

(5) the Dhamma-Striver who though he is not possessed even of intelligent faith in the Buddha, the Dhamma, and the Sangha, (nahevakho Buddhā aveccappasīlīṇa samanāgato hoti, na dhamme na sanghe) nor is possessed of joyous wit, quick wit, and freedom, yet has the controlling faculties of faith, energy, mindfulness, concentration, and wisdom; he is one who [13]

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sāvakasāṅgho, yadidām cattāri purisayugāni āthathurisagaggala esabhagavato sāvakasāṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo aṅjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassātī. "na āsūpāniṇaṅ na javanapaṇiṇa na ca vimuttīya samanāgato. so tīṇnam samyojanānanam parikkhāyā rāgadosamohānam tanantā sakādāgāmi hoti sākādeva imaṃ lokam āgantvā dukkhassantaṃ karoti. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayoniyā, parimutto petitvisayā, parimutto apāyaduggativiṇiṭā.

idha pana mahānāma ekacco puggalo buddhe aveccappasādāna samanāgato hoti: "iti api bhagavā arahāṃ sammā sambuddho vijjācaranāsampanno sugato lokāvīdu anuttaro purisadammassārāthi satthā devamanussānam buddho bhagavā"ti. dhamme aveccappasādena samanāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattāṃ veditabbo viññūhi"ti. saṅghe aveccappasādena samanāgato hoti: "supeṭṭipanno bhagavato sāvakasāṅgho, upeṭṭipanno bhagavato sāvakasāṅgho, ṅāyapatiṭipanno bhagavato sāvakasāṅgho, sāmipatiṭipanno bhagavato sāvakasāṅgho, yadidām cattāri purisayugāni āthathurisagaggala esabhagavato sāvakasāṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo aṅjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassātī. "na āsūpāniṇaṅ na javanapaṇiṇa na ca vimuttīya samanāgato. so tīṇnam samyojanānanam parikkhāyā sotāpanno hoti avinipātadhanno niyato samboṇhiṇāranyo. ayampi kho mahānāma, puggalo parimuttā nirayā, parimutto tiracchānayoniyā, parimutto petitvisayā, parimutto apāyaduggativiṇiṭā.

idha pana mahānāma ekacco puggalo buddhe aveccappasādāna samanāgato hoti: "iti api bhagavā arahāṃ sammā sambuddho vijjācaranāsampanno sugato lokāvīdu anuttaro purisadammassārāthi satthā devamanussānam buddho bhagavā"ti. dhamme aveccappasādena samanāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattāṃ veditabbo viññūhi"ti. saṅghe aveccappasādena samanāgato hoti: "supeṭṭipanno bhagavato sāvakasāṅgho, upeṭṭipanno bhagavato sāvakasāṅgho, ṅāyapatiṭipanno bhagavato sāvakasāṅgho, sāmipatiṭipanno bhagavato sāvakasāṅgho, yadidām cattāri purisayugāni āthathurisagaggala esabhagavato sāvakasāṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo aṅjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassātī. "na āsūpāniṇaṅ na javanapaṇiṇa na ca vimuttīya samanāgato, api cassa ime dhammā honti sadhahindriyaṃ viriyindrayaṃ satindiyaṃ samādhindriyaṃ paṅñindriyaṃ. tathāgata pattedā cessa dhammā paṅñāya mattasotam niḥjanāṃ khamanti. ayampi kho mahānāma, puggalo agantu nirayam, agantu tiracchānayonim, agantu petitiyavam, agantu apāyaduggativiṇiṭām.

idha pana mahānāma ekacco puggalo buddhe aveccappasādena samanāgato hoti: "iti api bhagavā arahāṃ sammā sambuddho vijjācaranāsampanno sugato lokāvīdu anuttaro purisadammassārāthi satthā devamanussānam buddho bhagavā"ti. Dhamme
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aveccappasādena samannāgato hoti: "svākhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññūhi"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭippanno bhagavato sāvakasāngho, ujupaṭippanno bhagavato sāvakasāngho, nāyapaṭippanno bhagavato sāvakasāngho, sāmīcīpaṭippanno bhagavato sāvakasāngho, yadidaṃ cattāri purisayūgāni aṭṭhāpurisupuggalā esabhagavato sāvakasāngho āhuṇeyyyo pāhuṇeyyā dakkhiṇeyyō anřalikaraṇīyō anuttaraṃ puṁṇakkhettaṃ lokassa ti. " na hāṣupaṇī no javanapaṇī na ca vimuttīyā samannāgato, api cassa ime dharmā honti saddhindriyam viriyindrayam satindriyam samādhindriyam pāṇīndriyam. tathāgata cassa sādhāmaṇṭṭhaṃ hoti, pemaṃmaṭṭhaṃ. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānaṇayonīṃ, agantā putṭivisayaṃ, agantā apāyaduggatavinīpātaṃ.

(b) PTS D iii, 227, BJT D iii, 382 [33]
dīghanikāya, pāṭhikavagga, saṅgtīṣutta
[SBB / PTS Dialogues of the Buddha iii, 218]
cattāri sotāpattiyaṅgāni: sappurisasaṃsevo, saddhammasaṇavaṇaṃ, yonisomanasiṅkāro, dhammānudhammapaṭipatti. cattāri sotāpattanassa arāgāni: idhāvuso ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so bhagavā araham sammāsambuddho vijjācaranaṃsappaṇno sugato lokavidā anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti. dharmne aveccappasādena samannāgato hoti: svākhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paṭcattam veditabbo viññūhi ti. saṅghe aveccappasādena samannāgato hoti: supaṭippanno bhagavato sāvakasāngho, ujupaṭippanno bhagavato sāvakasāngho, nāyapaṭippanno bhagavato sāvakasāngho, sāmīcīpaṭippanno bhagavato sāvakasāngho, yadidaṃ cattāri purisayūgāni, aṭṭha purisapuggalā, esa bhagavato sāvakasāngho āhuṇeyyyā pāhuṇeyayā dakkhiṇeyyō anṛalikaraṇīyō anuttaraṃ puṁṇakkhettaṃ lokassa ti. ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujisshehi viññūpasaṭthēhi aparāmaṭṭhehi samādhisamvattanikehi.

(c) PTS S v, 404, BJT S v, 240 [11. 5. 10]
saṃyuttanikāya, sotāpattiyaṇyuttā, saṃāthapuññābhisaṃdavagga, aṅgasutta
[The Book of Kindred Sayings v, 345]
(I) cattāri māni bhikkhave, sotāpattiyaṅgāni. katamaṇi cattāri: sappurisaṃsevo saddhammasavaṇaṃ yonisomanasa7kāro dhammānudhammapaṭipatti. imāni kho bhikkhave, cattāri sotāpattiyaṅgāṇi

PTS S ii, 68, BJT S ii, 106
saṃyuttanikāya, nidānavaṇga, abhisamayasaṇyuttā, gahapatīvaṇga, pañcabhayaṃvaṇga
[The Book of Kindred Sayings ii, 48]
(2) yato kho gahapatī, ariyasāvaka pāṇca bhayāni verāni vāpasanti honti, catūhi ca sotāpattiyaṅgāni samannāgato hoti, ariyo cassa nāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṃkhamāno attaṇāva attānaṃ byākareyya: ’’khīṇanirayomhi khīṇatiracchānaṇayonyo khīṇapettivisayyo khīṇāpāyaduggatavinīpāto, sotāpanno hamasmi avinipātadhanno niyato sambodhipaṭibhūto’’ ti.
with wisdom finds pleasure to an extent in the teachings proclaimed by the Tathāgata. Even he shall not go (agantā) to the four evil states of existence;
(6) the Faith-striver who though he is not possessed even of intelligent faith in the Buddha, the Dhamma, and the Saṅgha, nor is possessed of joyous wit, quick wit, and Mindfulness, Concentration, and Wisdom, he has only mere Faith in, and mere affection for, the teachings proclaimed by the Tathāgata. Even he, too, shall not go (agantā) to the four evil states of existence.

It will be seen that the last two persons mentioned above, the Dhamma-Striver, and the Faith-striver, unlike the Consummate [14]

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PTS Spk / SA ii, 72, SHB Spk / SA ii, 55 [12. 5. 1]

saṃyuttanikāya atīthakathā (sāratthappakāsīni), pañcaverabhayasuttavaṇṇanā
sotāpattiyāṅgehiṁ duvidham sotāpattiyā aṅgāṁ, (sotāpattiyā ca aṅgāṁ,) yaṁ pubbbhāge
sotāpattipaṭilābhāya saṃvattati, "sappurisasaṃsevo saddhammassavanaṁ
yonisomanasikāro dhammānudhammappatipattiṭṭhi (di. ni. 3.311) evaṁ āgataṁ,
paṭiladdhauṇassā ca sotāpattimag patvā ṭhitassa aṅgaṁ, yaṁ sotāpannassa aṅgantipī
vuccati, buddhe aveccappasādādīnaṁ etatādhippaccaṇaṁ, idamidha adhippetatāṁ.
One, the Non-Reterner, the Once-Returnner, and the Stream-Entrant, have not even Intelligent Faith in the Three Jewels (tīrataṇa); and are without joyous wit and quick wit. They are not freed (parimutto) from, but shall not go (agantu) to, the four evil states of existence. This is because they are Noble Ones (ariya) who have but just left the plane of the Commoner (puthujjanabhūmi), and have work to do with diligence (appamādea karaniyam) before attaining the Fruit of Stream-Entrance (sotāpattipahā), the attainment of which alone assures freedom from these four evil states of rebirth. It takes place in this very life, the latest being at death.

These two path-attainers (magga-lābhi) are likened to a tender calf just born. The Buddha says that long ago there was a prudent near-herd of Magadha. In the last month of the rainy season, having examined the hither bank of the Ganges he made his herd to cross over at a ford to Vedehe on the thither bank. First he had the sires, the leaders, cross over in safety to the thither bank; then the sturdy bulls and young steers who also crossed to the thither bank in safety; next the young bulls and young cows, and they too crossed to the thither bank in safety; following them came the lean and weaker calves who also crossed over to the thither bank in safety. And on that occasion, long ago, there was a tender calf born just then, which also cut across the stream drawn by its mother’s mooring. The Buddha likens the Dhamma-Striver and the Faith-Striver to that tender calf, which though born just then was able to cut across the stream and reach the thither bank in safety.¹ [15]

¹ PTS M i, 225, BJ T M i, 536 [1. 4. 4.]

majjhimanikāya, mūlapaṇṇāsaka, mahāyamakavagga, cūlagopālakasutta
bhūtapubbaṃ bhikkhave māgadhako gopālako sappāṇṇajātiko vassānaṃ pacchime māse saradasamaye samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ samavekkhitvā pārimaṃ tīraṃ tīthheva gāvo patāresi uttaraṃ tīraṃ suvīdehānaṃ. so paṭhamamaṃ patāresi ye te usabhā gopitara goparīṇayakā. te tiriyaṃ gaṅgāya sotaṃ chetvā sothinā pāraṃ agamamsu. athāpare patāresi balavagava, dammaṅgava tepi tiriyaṃ gaṅgāya sotaṃ chetvā sothinā pāraṃ agamamsu. athāpare patāresi vacchate vacchatiyo. tepi tiriyaṃ gaṅgāya sotaṃ chetvā sothinā pāraṃ agamamsu. athāpare patāresi vacchake kisabalake tepi tiriyaṃ gaṅgāya sotaṃ chetvā sothinā pāraṃ agamamsi. taṃ kissa hetu? tathā hi so bhikkhave māgadhako gopālako sappāṇṇajātiko pacchime māse saradasamaye samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ samavakkhitvā pārimaṃ tīraṃ tīthheva gāvo patāresi uttaraṃ tīraṃ suvīdehānaṃ.

evameva kho bhikkhave ye keci saṅnaṃ vā brāhmaṇaṃ vā kusalaṃ imassa lokassa, kusalā parassa lokassa, kusala māradheyassa, kusalā amāradheyassa, kusalā maccudheyassa, kusalā amaccaṭheyyassa, tesam ye sotabbaṃ saddhātubbaṃ maṅnissanti, tesam taṃ bhavissati dīgharaṃttah hitayā sukhāya.

seyyathāpi bhikkhave ye te usabhā gopitara goparīṇayakā tiriyaṃ gaṅgāya sotaṃ chetvā sothinā pāraṃ agamamsu, evameva kha bhikkhave ye te bhikkhū araṃhanto khīnāsavā vusitvanto katataṇṇāyī ohiṭhabhārā anuppattadatadatā parikāṭhebhabhavesaññojanaṃ sammadāṇṇāvimitta, te tiriyaṃ mārassa sotaṃ chetvā sothinā pāraṃ gataṃ.

seyyathāpi te bhikkhave balavagava dammaṅgava tiriyaṃ gaṅgāya sotaṃ chetvā sothinā pāraṃ agamamsu, evameva kha bhikkhave ye te bhikkhū pāṇcaññaṃ orambhāgyaṃña saṅñojanaṃ parikāṭhayā opapatkā tatthe parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṃ mārassa sotaṃ chetvā sothinā pāraṃ gamissanti.

seyyathāpi te bhikkhave vacchatarā vacchatiyo tiriyaṃ gaṅgāya sotaṃ chetvā sothinā pāraṃ agamamsu, evameva kha bhikkhave ye te bhikkhū tinñaṃ saṅñojanaṃ parikāṭhayā rāgadosamohanaṃ tanuttā sakāgāmino sakideva imam lokaṃ āgantu dikkhaṃsaṃ karissanti, tepi tiriyaṃ mārassa sotaṃ chetvā sothinā pāraṃ gamissanti.

seyyathāpi te bhikkhave vacchakā kisabalakā tiriyaṃ gaṅgāya sotaṃ chetvā sothinā pāraṃ
agamanṣu, evameva kho bhikkhave ye te bhikkhū tiṇṇaṁ sanñojanaṁ parikkhayā sotāpanna avinipātadhammā sambodhipaṭibhadānā, tepi tiriyāṁ mārassa sotaṁ chetvā sotthinā pāraṁ gamissanti.
seyyathāpi so bhikkhave vacchako taruṇako tāvadeva jātaka mātugoravakena vuyhamāno tiriyāṁ gangāya sotaṁ chetvā sotthinā pāraṁ agamāsi, evameva kho bhikkhave ye te bhikkhū dhammadusārino saddhānasārino, tepi tiriyāṁ mārassa sotaṁ chetvā sotthinā pāraṁ gamissanti.
As such work has just begun for the Dhamma-Striver and the Faith-Striver; they have much to do yet. And this is stressed in the Kiṭṭīgiri and other Suttas.¹ There the Buddha says: I do not say [16]

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¹ PTS M i, 477, BJT M i, 242 [2. 2. 10]

**majjhimanikāya, mālapaṇṇasaka, bhikkhuvaṅga, kiṭṭīgirisutta**

ye ca kho te bhikkhave sekkhā appattamānasā anuttaraṁ yogakkheṁapatthayamānaṁ viharanti. tathārāpānāṁ bhikkhave bhikkhūnaṁ appamādānaṁ karaṇīyaṁ nti vadāmi. taṁ kissa hetu: appevanāmimī ayāsamanto anulomikāṁ senāsaṁ niṁ pātisamvamānaṁ kalyāṇamitte bhajamānaṁ indriyāṇi samannāyamānaṁ yassathāya kulupṭṭā sammadeva agārasmaṁ anagāriyaṁ pabbajanti, tadauttaraṁ brahmacaryaparīyosanāṁ diṭṭheva dhamme saysam abhiṁnā sacchikatvā upasampajjā vihareyyuṁ nti. imaṁ kho ahaṁ bhikkhave imesaṁ bhikkhūnaṁ appamādaphalaṁ sampassamāno appamādānaṁ karaṇīyanti vadāmi. sattime bhikkhave puggalaṁ santo sanvijjamānaṁ lokasmim. katame satta: ubhatobhāgavimutto paṁnāvimutto kāyasakkhi diṭṭhapatto saddhāvimutto dhannānūsāri saddhāvimsāri.

*Please see Appendix for full text of sutta*

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² PTS Ps iii, 188, SHB Ps iii, 128 [2. 2. 10]

**majjhimanikāya aṭṭhakathā (papaṇcasūdāni), kiṭṭīgirisuttavaṇṇanā**

sattime, bhikkhave, puggalāti idha kiṁ dasseti? yesaṁ appamādānaṁ karaṇiyanām nath ti, te dve honti. yesaṁ atti, te paṇcāti evaṁ sabbepi ime satta puggalaṁ honti imamatthaṁ dasseti.

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³ katamo ca bhikkhave puggalo diṭṭhappato: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe āruppā te kāyena phassitvā viharati, paṁnāya cassa disvā ekacce āsava parikkhiṇā honti. tathāgatapavveditā cassa dhammā paṁnāya vodiṭṭha honti vocaritā. ayaṁ vuccati bhikkhave puggalo diṭṭhappatto. imassa pi kho ahaṁ bhikkhave bhikkhuno appamādānaṁ karaṇīyanti vadāmi. taṁ kissa hetu: appevanāma ayamāmysmā anulomikāṁ senāsaṁ niṁ pātisamvamāno kalyāṇamitte bhajamāno indriyāṇi samannāyamāno yassathāya kulupṭṭā sammadeva agārasmaṁ anagāriyaṁ pabbajanti, tadauttaraṁ brahmacaryaparīyosanāṁ diṭṭheva dhamme saysam abhiṁnā sacchikatvā upasampajjā vihareyyāti. imaṁ kho ahaṁ bhikkhave imassa bhikkhuno appamādaphalaṁ sampassamāno appamādānaṁ karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo saddhāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe āruppā te kāyena phassitvāl viharati, paṁnāya cassa disvā ekacce āsava parikkhiṇā honti. Tathāgata cassa saddhā nivīṭṭhā hoti mūlajātī paṭiṭṭhitā. ayaṁ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṁ bhikkhave bhikkhuno appamādānaṁ karaṇīyanti vadāmi. taṁ kissa hetu: appevanāma ayamāmysmā anulomikāṁ senāsaṁ niṁ pātisamvamāno kalyāṇamitte bhajamāno indriyāṇi samannāyamāno yassathāya kulupṭṭā sammadeva agārasmaṁ anagāriyaṁ pabbajanti, tadauttaraṁ brahmacaryaparīyosanāṁ diṭṭheva dhamme saysam abhiṁnā sacchikatvā upasampajjā vihareyyāti. imaṁ kho ahaṁ bhikkhave imassa bhikkhuno appamādaphalaṁ sampassamāno appamādānaṁ karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo dhannānūsāri: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe āruppā te kāyena phassitvāl viharati, paṁnāya cassa disvā āsava aparikkhiṇā honti, tathāgatapavveditā cassa dhammā paṁnāya mattaso nijjhānaṁ khamanti. api cassa ime dhannā honti, seyyathidaṁ: saddhindriyaṁ viriyindriyaṁ satindriyaṁ samādhindriyaṁ paṁnindriyaṁ. ayaṁ vuccati bhikkhave puggalo dhannānūsāri. imassa pi kho ahaṁ bhikkhave bhikkhuno appamādānaṁ karaṇīyanti vadāmi. taṁ kissa hetu:
of all monks that they should act with diligence. Nor do I not say of all that they should not act with diligence. Those monks who are Consummate Ones, who have destroyed the cankers (khīṇāsava), perfected (vusitavā), done what had to be done (katakaṇṭiya) laid down the burden (ohītabhārā), won to the goal (anupattasadatthā), destroyed the fetters of the states of existence (parikkhetavā yassathāya kulaputtā sammadetva agārasāma anagārīyaṃ pabbajjanti, tadanuttaraṃ brahmaṃyaparīyosanaṃ diṭṭheva dhamme sayam abhiṅnā sacchikatvā upasampajjā vihareyyati. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādāna karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo saddhānusārī: idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassītva viharati, paṭṭhāya cassa disvā āsavā aparikkhiṃ honti. tathāgate cassa saddhāmattān hoti pemamattān, api cassa ime dhammā honti. seyyathādaṃ: saddhindriyaṃ vīriyindriyaṃ satindriyaṃ sādindriyaṃ paṭṭhāya bhikkhave puggalo saddhānusārī. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādāna karaṇīyanti vadāmi. taṃ kissa hetu: appevanāma ayamāyaṃ anulomikāni senāsanāni paṭīsevenāno kalyāṇamitte bhajamāno indriyāni samamāyaṃ yassathāya kulaputtā sammadetva agārasāma anagārīyaṃ pabbajjanti, tadanuttaraṃ brahmaṃyaparīyosanaṃ diṭṭheva dhamme sayam abhiṅnā sacchikatvā upasampajjā vihareyyati. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādāna karaṇīyanti vadāmi.

PTS M i, 478, BJT M i, 244 [2. 2. 10]

majjhimanikāya, mūlapaṇṭñīsaka, bhikkhuvagga, kīṭagirisutta

Please see Appendix for full text of sutta

(d) PTS S iv, 124, BJT S iv, 252 [1. 14. 1]
saṃyuttanikāya, sagathāvagga, devadahavagga, devadahasutta

ye ca kho tehi bhikkhave bhikkhū sekhā appattamānasā anuttarāṃ yogakhe maṃ pathhayamāna viharanti, tesasam alti bhikkhave bhikkhūnaṃ chasu phassaṭeyanesu appamādāna karaṇīyanti vadāmi.

(e) PTS M i, 9, BJT M i, 24 [1. 1]
majjhimanikāya, mūlapaṇṭñīsaka, mūlapariyāyavagga, mūlapariyāyasutta

So idam dukkhaṃ yeniso manasi karoti, ayaṃ dukkhasamudayo ‘ti yeniso manasi karoti, ayaṃ dukkhanirodho ‘ti yeniso manasi karoti, ayaṃ dukkhanirodagāminibhāpaṭipada ‘ti yeniso manasi karoti. tassa evam yeniso manatisaroto tiṃ samyojanānaṃ pahiyanti: sakāyadiṭṭhi vicikicchā sīlabbataparāmāso. ime vucanti bhikkhave āsavā dassanā pahātabbā.
The Buddha says further that there are seven persons:
(1) Freed in Both Ways,                (5) Faith-Freed,
(2) Wisdom-Freed,                     (6) Dhamma-Striver,
(3) Body-Witness,                     and
(4) Won to view,                      (7) Faith-Striver.

The first two, being Consummate Ones, the Buddha says that they have accomplished their work with
diligence, and are incapable of negligence. This is because they have nothing more to do. But the
remaining five, he says, need to be diligent. The third, the fourth, and the fifth, besides other
attainments, have by wisdom seen that some of the cankers have been exhausted (paññāya c’ assa
disvā ekacce āsavā parikkhīhā honti.) But the sixth and the seventh, the Dhamma-Striver and the
Faith-Striver, have, besides other things, seen by wisdom that the cankers are not exhausted
(paññāya c’ assa disvā āsavā aparikkhīhā honti). Now it will take time, more than one
thought-moment, to note this very important fact on attaining the First Path.

The commentary agreeing with the Sutta says: "Thus among those persons by whom work has to be
done with diligence are the three Learners who have attained the Paths and the Fruits
(patiyuddhamaggaphalasīkhā). Resorting to suitable dwellings, associating with good friends,
harmonising Faith and the other Controlling Faculties, they gradually reach the Consummate State
(arahatta). Thus the meaning of the text concerning them is as they are. Finally the two who have
attained to the path of Stream-Entrance (sotāpattimaggasamangino) as befitting that path resort to a
suitable dwelling, associate with good friends, and bring Faith and the other Controlling Faculties into
harmony. By resorting to (suitable dwellings), associating with (good friends), and harmonising (the
Controlling Faculties) for the sake of attaining the three higher Paths, they will gradually reach the
Consummate State."

Here it will be noted that "the two who have attained to the Path of Stream-Entrance, are said to
be"attaining the higher Paths', thus skipping the immediately following Fruit, which is the Fruit of
Stream-Entrance (sotāpattiphala). This will be discussed at length later. The commentary continues:
"the disputant [18]
(vitandavādī) taking this very text says that the Supramundane Path does not consist of one thought-moment but of many thought-moments. He is one who should be told: 'If when with one thought-moment he resorts to a dwelling, with another associates with good friends, with yet another harmonises the Controlling Faculties, and the Path-thought is another, you say that the Path consists not of one thought-moment but of many. This being so, he who resorts to a dwelling, sees blue-hued mountains and forest; hears the sounds of animals and birds; smells the scent of flowers, and fruit both big and small; drinking beverages tastes their flavour; and sitting and lying down contacts tangibles. Thus these should be composed of the Fivefold Consciousness and the Supramundane. Now if you accept this quarrel with the Teacher. The Fivefold Consciousness group is said by the Teacher to be always indeterminate. That which is endowed with good and bad is rejected (since) the Supramundane Path is always good'.

"Therefore, saying, 'Renounce this talk', he should be rennosterated with on it. If this declaration is not accepted, he should be dismissed saying, 'Go right early to the monastery and entering it partake of some rice-gruel" [19]
Here the commentary attributes to the disputer (vitandavādī) the statement that the path does not consist of one thought-moment but of many; then forces him to admit that he is mistaken on the ground that he is quarelling with the teacher (sathārā). Had the disputer been free to explain himself he would probably have requested the production of any sutta passage which teaches that the path consists of one thought-moment, as is usually done by the commentary in such cases. For instance, it says, "He should be told, cite the sutta."  
And this is said in connection with this very question: whether the Path consists of one thought-moment or of many. In fact there is the Aṅguttara sutta quoted at the beginning of this article where the venerable Ānanda Thera says: "Here, friends, a monk develops Insight preceded by Serenity the Path is born. He pursues that Path, develops, and practices it. In him thus pursuing, developing, and practising that path, the Fetters are put away, and the latencies cease."  

The commentary thinks otherwise: "Insight preceded by Serenity - Serenity going before, leading. The Path is born - the first Supramundane Path arises. He (pursues) that Path - there is no pursuing and so on of the one thought-moment path; however while producing the second Path and so on that is pursued, developed, and cultivated "  

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1 PTS Ps ii, 404, SHB Ps ii, 335 [1. 5. 8]
majjhimanikāya atīṭhakathā (papatīcasūdanī), kosambakasuttavaṇṇanā
soti sūttaṃ āharāti vattabbo
Please see Appendix for full text of atīṭakathā

2 PTS A ii, 157, BJT A ii, 304 [4. 4. 2. 10]
aṅguttaranikāya, catukkaniṇāta, catuttha paṇṇāsaka, paṭipadāvagga, arahattappattisutta
idha āvuso bhikkhu saṁathapubbanīgamāṃ vipassanāṃ bhāveti. tassa saṁathapubbanīgaṃ vipassanāṃ bhāvayato maggo saṁjāyati. so taṃ maggam āsevati bhāvati bahulikaṇoti. tassa taṃ maggam āsevato bhāvavato bahulikaṇato saññojanā pahiyaṃ anusayo vyantiḥonti.

3 PTS Mp iii, 143 , SHB Mp ii, 542 [4. 2. 10], Sinh Ed Mp, 571
aṅguttaranikāya atīṭhakathā (manorathapūraṇī), catukkaniṇātavaṇṇanā, paṭipadāvagga
saṁathapubbanīgamāṃ saṁthaṃ pubbanīgamāṃ purecārikaṃ katvā. Maggo saṁjāyati paṭhamaṃ lokuttaramaggo nibbatthi. So taṃ magganti ekacittakhaṇikamaggassa āsevanādīni nāma natthi, dutiyamaggadayo pana uppādento tameva āsevati bhāveti bahulikaṇoti vuccati.
This teaching of the commentary leaves no room for the First Path-attainer to carry out the Buddha’s instruction to act with diligence (appāmādena karaṇīyāni) for the simple reason that before he could do anything else the Fruit is, as it were, on him rendering thereby the words of the Buddha superfluous. It seeks to set at naught, too, the other teaching of the Buddha: "he who practises for the realisation of the Fruit (phalasacchikiriyāya paṭipanno)". The Buddha says that there are these nine persons: "The Consummate One, and he who practises for (the realisation of that) Consummation; the Non-Returner, and he who practises for the realisation of the Fruit of Non-Return; the Once-Returner, and he who practises for the realisation of the Fruit of Once-Return; the Stream-Entrant, and he who practises for the realisation of the Fruit of Stream-Entrance; and the Commoner".

Of these the last is the Commoner who is outside the plane of the Noble Ones. The rest are the Noble Ones (ariya) who have crossed over from the plane of the Commoner to that of the Noble Ones. The first of these eight Noble Ones is the Non-Learner (asekhā), while the remaining seven are Learners (sekhā). Three of these seven are Fruit-attainers (phala lābhi), and the remaining four are Path-attainers (maggalābhi). Concerning these four the Buddha says: "These four things when developed and cultivated lead to the realisation of the Fruit of Stream-Entrance. Which four? Association with good friends, listening to the Dhamma, deep reflection, and practice in accordance with the Dhamma". The next three Suttas state that the four things mentioned above when developed and cultivated lead to the realisation of the Fruit of Once-Return, the realisation of the Fruit [21]

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1 PTS A iv, 372, BJT A iv, 400 [9. 1. 1. 9]

*aṅguttaranikāya, navakanipāta, paṭhama paṇṇāsaka, sambodhivagga, puggalasutta*

*nava ime bhikkhave, puggala santo samvijjamānā lokasmim, katame nava: arahā, arahattāya paṭipanno, anāgāmi, anāgāmiphalam sacchikiriyāya paṭipanno, sakadāgāmi, sakadāgāmiphalasacchikiriyāya paṭipanno, sotāpanno, sotappattiphalasacchikiriyāya paṭipanno, puthujjano. ime kho bhikkhave, navapuggala santo samvijjamānā lokasminti.*
of Non-Return, and to the realisation of the Fruit of the Consummate State.¹ [22]

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¹ (a) PTS S v, 410-411, BJT S v, 252-254 [11. 6. 5 - 11. 6. 8]

saṃyuttaniyā, sotāpatti saṃyutta, sappaññavagga
11. 6. 5

phalasuttaṃ
3823. cattāro me bhikkhave, dhammā bhāvītā balīkatā sotāpatti phalasacchikiriyāya samvattanti. katame cattāro: sappurisasaṃsevo saddhhammasavanam yonisamanasikāro dhammānudhammapaṭipatti. ime kho bhikkhave, cattāro dhammā bhāvītā balīkatā sotāpattiphalasacchikiriyāya samvattantīti.

11. 6. 6
dutiya phalasuttaṃ
3824. cattāro me bhikkhave, dhammā bhāvītā balīkatā sakadāgāmiphalasacchikiriyāya samvattanti. katame cattāro: sappurisasaṃsevo saddhhammasavanam yonisamanasikāro dhammānudhammapaṭipatti. ime kho bhikkhave, cattāro dhammā bhāvītā balīkatā sakadāgāmiphalasacchikiriyāya samvattantīti.

11. 6. 7
tatiya phalasuttaṃ
3825. cattāro me bhikkhave, dhammā bhāvītā balīkatā anāgāmiphalasacchikiriyāya samvattanti. katame cattāro: sappurisasaṃsevo saddhhammasavanam yonisamanasikāro dhammānudhammapaṭipatti. ime kho bhikkhave, cattāro dhammā bhāvītā balīkatā anāgāmiphalasacchikiriyāya samvattantīti.

11. 6. 8

catuttha phalasuttaṃ
3826. cattāro me bhikkhave, dhammā bhāvītā balīkatā arahattaphalasacchikiriyāya samvattanti. katame cattāro: sappurisasaṃsevo saddhhammasavanam yonisamanasikāro dhammānudhammapaṭipatti. ime kho bhikkhave, cattāro dhammā bhāvītā balīkatā arahattaphalasacchikiriyāya samvattantīti.

(b) PTS PtsA iii, 641, SHB PtsA, 466

paṭisambhidāmagga aṭṭhakathā (saddhhammapakāsani), paṭīkāthāvāṇṇanā
tattā sappurisasaṃsevo hiḥṭhā vuttappakārānaṃ sappurisānaṃ bhājanāṃ. saddhhammassavananti tesaṃ sappurisānaṃ sante sīḷādīpāṭipadādhammassa saraṇaṃ. yonisamanasikārioti sutānaṃ dhammānaṃ aṭṭhāpaparikkaṇhavasena upāyenā manasikāro. dhammānuddhammapaṭipatti lokuttaradhamme anugatassa sīḷādīpāṭipadādhammassa paṭīpajjanaṃ.

(c) PTS S v ii, 589 SHB S v i, 413

dīghanikāya aṭṭhakathā (sumangalavilāsini), mahāparinibbānasuttavaṇṇanā,
sobhadippabājākavatthavaṇṇanā

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.

saṃmā vihareyyuṇti ettha sotāpanno attano adhigataṭhānaṃ aṇñassa kathetvā taṃ sotāpannaṃ karonto saṃmā viharati nāma. esa nayo sakādāgāmi-ādisu.
footnote continued from previous page

(d) PTS Ps ii, 151 SHB Ps ii, 126 [1.3.4]
majjhimanikāya āṭhakaṭha (papañcasūdānī), rathavinītasuttavānaṇī, cārikādivaṇṇā
aparehi āṭhahe kāraṇhe buddhā bhagavanto cārikaṃ carati - sotāpattimaggaṃ
adhiṃsamantītī vā, sotāpattipalaṃ ...pe... arahattaphalaṃ sacchikarissantītī vāti. ayaṃ
atūračārikaṃ, sā idha adhippetā.

(e) PTS M iii, 255, BJT M iii, 524 [3.4.12]
majjhimanikāya, uparipāṇṇāsaka, vibhaṅgavagga, dakkhiṇāvibhaṅgasutta
... sotāpattipalaṃ sacchikarissāya paṭipanne dānaṃ datvā asankheyyā appameyyā dakkhiṇā
pāṭikanikkhitabbā. ko pravādo sotāpante, ko pravādo sakadāgāmipalaṃ sacchikarissāya
paṭipanne, ko pravādo vād sakadāgāmisse, ko pravādo anāgāmipalaṃ sacchikarissāya
paṭipanne, ko pravādo vād anāgāmisse, ko pravādo arahattaphalaṃ sacchikarissāya paṭipanne,
ko pravādo vād tathāgatasāvake arahante, ko pravādo vād paccekaṭuddhe, ko pravādo
vād tathāgata arahante sammāsambuddhītī.

(f) PTS Ud, 6, BJT Ud, 142 [1.10]
udāna, bodhvagga
bāhiya/suttaṃ
1. evaṃ me sutam: ekāma samayaṃ bhagavā sāvatthiyāṃ viharati jetavane anāthāpiṇḍikassā
ārāme.
tena kho pravādo samayena bāhiya dārurcīrye supparāke paṭivasati samuddatiire sakkat
agarukato māṇito pūjito apacito, labhī civaṇapiṇḍapātasenāsana
gilānapaccayabhesajjapariṇāhānaṃ. atha kho bhāhiyassa dārucīryassā rāhagatassa
paṭisallinassā evam cetaso parivitakko udapādi: 'ye ca kho keci loke arahanto vā
arahattamaggaṃ vā samāppanā, aham tesamaṇṇatārō ti.'
atha kho bhāhiyassa dārucīryassyā puṇāsālalohtā devatā anukampikā athāthakaṃ bhāhiyassa
dārucīryassā cetassā cetoparivitakkamaṇṇāya, yena bāhiya dārucīrye tenupasankami.
upasankamitvā bāhiyam dārucīryam etadavoca: 'ne va kho tvam bāhiya arahātā. näpi
arahattamaggaṃ vā samāppanno. sāpi te paṭipadā natthi yāya vā tvam arahā assa,
arahattamaggaṃ vā samāppanno ti.' atha ko cārahi sadeva ke loke arahanto vā,
arahattamaggaṃ vā samāppanno? Tī. 'atha bāhiya uttaresu janapadesu sāvatthi nāma
nagarān. tattha so bhagavā etaraha viharati arahanto sammāsambuddhī. so hi bāhiya
bhagavā arahātā ceva, arahattāya ca dhammann deseti ti'
atha kho bāhiya dārucīryo tāya devatāya samevijeto tāvadeva supparākā pakkāmi sabbathā
ekaraṇaparivēsena. yena sāvatthi jetavanam anāthāpiṇḍikassā ārāmo tenupasankami. tena
kho pravādo samayena sambahulā bhikkhū abbhokāse caṅkamanti, atha kho bāhiya dārucīryo
yena te bhikkhū tenupasankami. upasankamitvā te bhikkhū etadavoca: 'kahanno kho bhante
etaraha so bhagavā viharati arahanto sammāsambuddhā? dassanaṃmahā mayaṃ tām
bhagavantaṃ arahantaṃ sammāsambuddhānti. antaraghaṃvaram paviṭṭho kho bhāhiya, bhagavā
piṇḍāyāti'

2. atha kho bāhiya dārucīryo taramāṇarūpo jetavanā nikkhamitvā sāvatthīṁ pavisitvā
addasa bhagavantaṃ sāvatthiyo piṇḍāya carantaṃ pāsādanīyo samtiyo
santamūsamsa uttamaṃsathasamathamanuppattām dantaṃ gattaṃ yatindurīyo nāgam.
disvāna yena bhagavā tenupasankami. upasankamitvā bhagavato pāde sīrasā nipititvā
bhagavantaṃ etadavoca: 'desetum me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ,
yam mamassa dīgharatam hitāya sukhadāti ti.'
evaṃ vutte bhagavā bāhiyam dārucīryam etadavoca: 'akālo kho tāva bāhiya. antaraghaṃ
paviṭṭhamahā piṇḍāyāti.'
footnote continued from previous page
dutiyampi kho bāhiyo dārucirīya bhagavantaṁ etadavoca: "dujjānaṁ kho panetam bhante bhagavato, desetu me bhante bhagavagā dhammam, desetu sugato dhammam, yā mamassa digharattam hitāya sukhāya"ti.
dutiyampi kho bhagavagā bāhiyo dārucirīyaṁ etadavoca: "akālo kho tāva bāhiya.
antaraghamā pavitihamā piṇḍāya"ti.
tatiyampi kho bāhiyo dārucirīya bhagavantaṁ etadavoca: "dujjānaṁ kho panetam bhante, bhagavato vā jivitantarāyānaṁ, mayham vā jivitantarāyanaṁ desetu me bhante bhagavā dhammam, desetu sugato dhammam, yā mamassa digharattam hitāya sukhāya"ti.
tasmātiha te bāhiya, evaṁ sikkhitabbaṁ: "diṭhe diṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātattam bhavissati, evaṁ hi te bāhiya, sikkhitabbaṁ.
yato khe te bāhiya, diṭhe diṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, tato tvam bāhiya na tena. yato tvam bāhiya na tena, tato tvam bāhiya na tattha. yato tvam bāhiya na tattha, tato tvam bāhiya nevīdha, na hūraṁ, na ubhayamantare. ese vanto dukkhasā"ti,
3. atha kho bāhiyassa dārucirīyassa bhagavato imāya sankhittāya dhammadesanāya tāvadeva anupādāya āsāvehi cīttam vimuçu.
atha kho bhagavā bāhiyaṁ dārucirīyaṁ iminā sankhittena ovādena ovadītvā pakkāmi.
atha kho acirapakkantassa bhagavato bāhiyaṁ dārucirīyaṁ gavī taruṇavacchā adhipātettvā jīvitā voropesi.
atha kho bhagavā sāvatthiyaḥ piṇḍāya carītvā pacchābhattam piṇḍapātapātikkanto sambhaulehi bhikkhiḥ saddhiṁ nagaramhā nikkhamitvā addasa bāhiyaṁ dārucirīyaṁ kālakatam. disvāna bhikkhā āmanesti: "ganathatha bhikkhave bāhiyassa dārucirīyassa sarirakaṁ. maṇicakaṁ āropetvā nīharitvā jhāpetha. thūpaṇcassa karothe, sabrahmacāri vo bhikkhave kālakato"ti.
"evaṁ bhanťe"ti kho te bhikkhā bhagavago paṭissutvā bāhiyassa dārucirīyassa sarirakam maṇicakaṁ āropetvā nīharitvā jhāpetvā thūpancassa karītvā yena bhagavā tenupasaṅkamiṁsu. upasaṅkamitvā bhagavanto abhivādetvā ekamantham niśīdāṁsu. ekamantham niśinnā kho te bhikkhu bhagavanto etadavocum: "daḍḍhaṁ bhante bāhiyassa dārucirīyassa sariram. thupo cessa kato tassā kā gati? ko abhisamparāyo?"ti.
"panḍito bhikkhave, bāhiyo dārucirīyo paṭappādi dhammassānudhammaṁ. na ca maṁ dhammādhikaranāṁ vihesi. parinibbuto bhikkhave bāhiyo dārucirīyo"ti.
atha kho bhagavā etamatthamā vidītvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:

"yattha āpoca paṭhavī tejo vāyo na gāḍhati. na tattha sukkā jottanti ādicco nappakāsati, na tattha candimā bhāti tamo tattha na vijjati.
yadā ca attanā āteti muni monena brāhmaṇo, atha rūpā arūpā ca sukhaduṅkhaṁ pamuccati"ti.
ayampi udāna vutto bhagavatā iti me sutanti.
Not all the commentaries, however, hold the view that the First Path cannot be developed. The Alagaddāpāna Sutta mentions the consummate one, the non-returner, the once-returner, the Stream-Entrant, the Dhamma-Striver, and the Faith-Striver. In this Sutta, too, the difference between the Stream-Entrants (the first fruit-attainers) and the Dhamma-Striver and the Faith-Striver (the two kinds of first path-attainers) is stated. The former are assured of going through to Enlightenment, while the latter are merely stated to be going through to Enlightenment. The assurance (niyāta) comes only with the First Fruit-attainment. Further it makes mention of those who are endowed with Faith only (saddhāmattā) and affection only (pemamattā) for, the Blessed One. They are assured of rebirth in heaven. The commentary to this Sutta states that these latter "are as it were taken by hand and placed in heaven". It continues to state that "ancient elders speak of such a bhikkhu as a Lesser Stream-Entrant (cūlasotāpanna)"

Here we have (1) the Lesser Stream-Entrant who is bound for rebirth in heaven, (2) the First Path-Attainer who goes through to Enlightenment, and (3) the First Fruit-Attainer who is assured of going through to Enlightenment. The last two have reached the plane of the Noble Ones (ariyabhūmi) while the first is still in the plane of the Commoner (pūthujjanabhūmi). Concerning the Dhamma and Faith Striver the commentary says: "There the Dhamma-Striver and the Faith-Striver-these two who are established in the Path of Stream-Entrance (sotāpattimaggaṭṭha). As it is said (in the Puggala Paññatti): Which person is Dhamma-Striver? The Controlling Faculty of Wisdom of the person practising for the realisation of the Fruit of Stream-Entrance is very great (adhimatta); [23]

1 PTS Ps ii, 120, SHB Ps ii, 99 [1.3.2]

mājihīmanikāya aṭṭhakathā (papañcasūdanī), alagaddasuttavaṇṇanā
yesaṃ mayi saddhāmattā pemamattanti innā yesaṃ aṅko ariyadhanno nathti,
tathāgata pana saddhāmattā pemamattameva hoti. te vipassakapuggala adhippetā.
vipassakabhikkūnāṇi evaṃ vipassanaṃ paṭṭhapetvā nisinnānaṃ dasabale ekā saddhā
ekaṃ pemam uppajjati. tāya saddhāya tena pemena hatthe gahebhvā sagge ṭhapitā viya
honti. niyatagatikā kira ete. porāṇakattherā pana evarūpaṃ bhikkhum cūlasotāpanno
vadanti.
Wisdom-carried (paññāvāhī), preceded by Wisdom (paññāpubbaṅgamarin), he develops (bhāveti) the Noble Path (ariyamagga); this person is called Dhamma-Striver. The person practising for the realisation of the Fruit of Stream-Entrance is Dhamma-Striver: when established in the Fruit this person is called Won to View (diṭṭhipattā). Which person is Faith-Striver? The Controlling Faculty of Faith of the person practising for the realisation of the Fruit of Stream-Entrance is very great (adhimatta); Faith-carried (saddhāvāhī), preceded by Faith (saddhāpubbaṅgamarin), he develops (bhāveti) the Noble Path (ariyamagga); this person is called Faith-Striver. The person practising for the realisation of the Fruit of Stream entrance is Faith-Striver; when established in the Fruit this person is called Faith-freed (saddhāvimutto)" ¹ [24]

¹ PTS M i, 141, BJT M i, 352 [1.3.2]

**mājāhimanikāya, upariṇaṅnāsaka, vibhaṅgavagga, alagaddāpamasutta**

evaṃ svākhāto bhikkhave mayā dhammo uttāno vivāto pakāsito chinnapilotiko. evam svākhāte bhikkhave mayā dhamme uttāne viveṭe pakāsito chinnapilotiko, ye te bhikkhū aarahanto khāna-sava vusitavanto katakaraṇīyā ohtabhārā anuppattasadattathā parikkhīnaḥbhavasannītojanā sammadānaṃ vimutta, vāṭṭam tesam natthi paññāpanaya. evam svākhāto bhikkhave mayā dhammo uttāno vivāto pakāsito chinnapilotiko. evam svākhāte bhikkhave mayā dhamme uttāne viveṭe pakāsito chinnapilotike, yesam bhikkhūnaṃ pañcaraṃbhāgyāni samyojanāni pahīnāni, sabbe te opapātikā tattha parinibbāyino anāvattadhāmmā tasām lokā.
evaṃ svākhāto bhikkhave mayā dhammo uttāno vivāto pakāsito chinnapilotiko. evam svākhāte bhikkhave mayā dhamme uttāne viveṭe pakāsito chinnapilotiko, yesam bhikkhūnaṃ tīni samyojanāni pahīnāni rāgadosamohā taṇubhūta, sabbe te sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.
evaṃ svākhāto bhikkhave mayā dhammo uttāno vivāto pakāsito chinnapilotiko. evam svākhāte bhikkhave mayā dhamme uttāne viveṭe pakāsito chinnapilotiko, yesam bhikkhūnaṃ tīni samyojanāni pahīnāni sabbe te sotāpanno avinīpātadhāmmā nīyata sabbódhiparāyanaṃ. evam svākhāto bhikkhave mayā dhammo uttāno vivāto pakāsito chinnapilotiko. evam svākhāte bhikkhave mayā dhamme uttāne viveṭe pakāsito chinnapilotiko, ye te bhikkhū dhannānusārinto saddhānusārino sabbe te sabbódhiparāyanaṃ. evam svākhāto bhikkhave mayā dhammo uttāno vivāto pakāsito chinnapilotiko. evam svākhāte bhikkhave mayā dhamme uttāne viveṭe pakāsito chinnapilotike, yesam mayi saddhāmattāṃ pemamattāṃ sabbe te saggaparāyanaṇī.

(b) PTS Pug. 15, BJT Pug. 271

**puggalapaññattippakaraṇa, ekaka niddesa**
katamo ca puggalo saddhānusārī: yassa puggalassa sotāpattiphalasacchikiriyā paṭippannassa saddhāhīriyam adhimattam hoti saddhāvāhi saddhāpubbaṅgaṃ ariyamaggaṃ bhāveti. ayaṃ vucaṭi puggalo saddhānusārī, sotāpattipala sacchikiriyā paṭippanno puggalo saddhānusārī, phale ṭhito saddhāvimutto
From the foregoing it will be seen that the Abhidhamma treatise, the Puggala-Paññatti, and the present commentary in quoting from it do not deviate from the sutta teaching that the First Noble Path (ariyamagga) is developed (bhāveti), though some of the commentaries do. The Dhamma-Striver and the Faith-Striver, who are First Path-Attainers, develop that Path, and practise for the realisation of the Fruit of Stream-Entrance; and when they realise the Fruit they are called Won to View and Faith-freed respectively. There is, therefore a time interval between the First Path attainment and its Fruit-Attainment.

Perhaps it may be of interest to note here that the words 'pursues, develops, and cultivates' (āsevati bhāveti bhāulikaroti) are also used in connection with Meditation (jhāna). Using the simile of the mountain cow, the first portion of which appears on page 17 [page 7 in printed text] above, the Buddha says: "Just as the wise, skilled, and pasture-knowing mountain cow . . . so is it when aloof from sense-desires, aloof from evil states of mind, a monk who is wise, skilled, and knowing the soil (for good deeds), attains to, and abides in the First Meditation (jhāna) which is with initial and sustained application of thought, joy and ease born of detachment; he pursues, develops, and cultivates that sign (nimittā), fixing it well".

This is repeated in regard to the Second, the Third, the Fourth, Meditation, and so on up to the Sphere of Neither Perception nor [25]

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1 PTS Ps ii, 363 – 4, SHB Ps ii, 302 [1.5.4]

majjhimanikāya aṭṭhakathā (papañcasūdanī), cūlavaddassuttavaṇṇanā
Please see Appendix for full text of aṭṭhakathā

PTS Ps ii, 404, SHB Ps ii, 335 [1.5.8]

majjhimanikāya aṭṭhakathā (papañcasūdanī), kosambakasuttavaṇṇanā
Please see Appendix for full text of aṭṭhakathā
Non-perception. According to the Visuddhimagga the duration of the first meditation is also one thought-moment, thus: "But that absorption is only of a single conscious moment. For there are seven instances in which the normal extent (of the cognitive series) does not apply. They are in the cases of the First Absorption, the mundane kinds of direct Knowledge, the Four Paths, fruition next after the Path . . . ." From the foregoing it will be seen that, (1) according to one commentary (the visuddhimagga) the supramundane Paths and Fruits, as well as the first meditation (jhāna) are one thought-moment in duration; (2) according to another the First Supramundane Path, since it is onethought-moment in duration, cannot be pursued, developed, and cultivated; (3) yet another, by being silent on the subject, does not deny the possibility of pursuing, developing, and cultivating the First Mundane Meditation (jhāna); (4) the suttas always state that the First Supramundane Path and the Mundane Meditations (jhāna) are pursued, developed, and cultivated, for further progress. Here it should be noted that the progress of the seven leamers is different from that of the Commoner who develops meditation. [26]


PTS Mp iv, 194, SHB Mp ii, 810 [9.4.4], Sinh Ed Mp, 803 aniguttaranikāya aṭṭhakathā (manorathapūraṇī), navakanipātavanaṇṇanā taṃ nimittaṃ tam pathamajjhānasamkhātātaṃ nimittaṃ

Please see Appendix for full text of sutta & aṭṭhakathā

2 PTS Vis Mag, 138, SHB Vis Mag, 102 visuddhimagga, paṭhavikāsiṇānidesa sāca pana ekaccaikhanikāyeva. sattasu hi ṣṭhānesu addhāna paricchedo nāma nattthi: paṭhamaṇappāṇīya, lokiyābhīṃnasu, catuso maggesu, maggānantaraphale, . . . (The Venerable Nāṇamoli Thera's translation. He translates jhāna with 'absorption.' )

3 PTS Mp iii, 143 , SHB Mp ii, 542 [4. 2. 10], Sinh Ed Mp, 571 aniguttaranikāya aṭṭhakathā (manorathapūraṇī), catukkanipātavanṇṇanā, paṭipadāvagga (See Page 29 [22] above)

4 PTS Mp iv, 194, SHB Mp ii, 810 [9.4.4], Sinh Ed Mp, 803 aniguttaranikāya aṭṭhakathā (manorathapūraṇī), navakanipātavanṇṇanā, paṭhama paṇṇāsaka, mahāvagga, gāvīupamāsuttavanṇṇanā

Please see Appendix for full text of aṭṭhakathā
The learner progresses towards enlightenment and does not retrogress at any time; but it takes seven lives, for instance, in the case of the Stream Entrant to do this in the normal course of events. It is possible, and the Buddha stressed that it is very desirable, to hasten this process. These two kinds of Stream-Entrant, the one who hastens, and the one who does not do so, both of them progress towards Enlightenment by pursuing, developing, and cultivating the path. They are called those who practise for the realisation of the Fruit. This holds good for each Path. The progress of the commoner who is a First Meditation-attainer depends on how much he pursues, develops, and cultivates that Meditation. When he gains mastery in it he proceeds to develop the second and so on. Unlike the Learner who is free to progress, the commoner is hemmed in on every side by threat of retrogression, which he has to stay by constant effort. The commoner undertakes the first essential steps of putting down the Hindrances temporarily, but is still unsure of his ground; the Learner is on sure ground, and so is able to subdue the hindrances with greater firmness; the Consummate One utterly destroys the Five Hindrances with the Five Aggregates of Virtue, Concentration, Wisdom, Freedom, and the Knowledge and Vision of that freedom.

Closely linked to this teaching of the one-thought-moment-path (ekacittakkhanikamagga) is the other teaching concerning the second attribute of the Dhamma, immediate (akālika). This word is interpreted in the visuddhimagga to mean that the Path is immediately followed by its fruit. (samanantaraphalattā). But there are a number of suttas which do not allow this interpretation. Once the venerable Upavāna Thera asked the Buddha what was the meaning of the following attributes of the Dhamma: "visible here and now, immediate, (akālika), inviting to come and see, leading on, to be experienced individually by the wise". The Buddha in reply said: "Here, Upavāna, a monk seeing a form with the eye experiences form, experiences lust for form. And of that lust for forms which is within him, he knows: 'within me is lust for [27]"
forms'. Whichever monk seeing a form with the eye experiences forms, and experiences lust for forms, and when there is lust for forms within, knows: 'Within me is lust for forms', even this indeed is the teaching visible here and now, immediate, (akālika) inviting to come and see, leading on, to be experienced individually by the wise. This is so with regard to the other sense-bases too. Now the commentary to this sutta merely refers the reader to the visuddhimagga for the interpretation of 'visible here and now (sandīṭṭhika)' and the other attributes of the Dhamma.

And this is what the visuddhimagga says: "(Not delayed:) it has no delay (lit, takes no time-kāla) in the matter of giving its own fruit, thus it is 'without delay (akāla)'. 'Without delay' is the same as 'not delayed (akālika)'. What is meant is that instead of giving its fruit after creating a delay (using up time), say, five days, seven days, it gives its fruit immediately next to its own occurrence.

'Or alternatively, what is delayed ((kālika) -lit. What takes time) is what needs some distant time to be reached before it can give its fruit. What is that? It is the mundane law of profitable (kamma). This, however, is undelayed (na kālika) because its fruit comes immediately next to it, so it is 'not delayed (akālika)'.

"This is said in reference to the path" [28]

1 PTS S iv, 41, BJT S iv, 92 [1. 7. 8]
samyoṭṭhakathā, saḷāyatanasaṁyutta, migajālavagga, upavāṇasutta
idhi-pavāṇa bhikkhu cakkhus rūpaṃ disvā rūpapaṭīsaṃvedi ca hoti rūparāgapaṭīsaṃvedi ca. santaṇca ajhhattam rūpesa rāgam atthi me ajhhattam rūpesu rāgoti pajānāti, yantaṃ upavāṇa bhikkhu cakkhus rūpaṃ disvā rūpapaṭīsaṃvedi ca hoti, rūparāgapaṭīsaṃvedi ca santaṇca ajhhattam rūpesa rāgam atthi me ajhhattam rūpesu rāgoti pajānāti. evampi kho upavāna, sandīṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viṇṇāhi.

2 PTS Spk / SA ii, 368, SHB Spk / SA iii, 11 [34. 2. 8]
samyoṭṭhakathā (sāratthappakāsini), migajālavagga sandīṭṭhikoti-ādīni visuddhimagge vuttaṭṭhāneva.

3 PTS Vis Mag, 216, SHB Vis Mag, 159
visuddhimagga, chaṇussatāniddesa, dhammaṇussati viṭṭhārakahā attano phaladānaṃ sandhiyā nāssa kālo ti akālo, akālo yeva akāliko. Na pañcāhasattāhādirahatā kālaṃ khepetvā phalaṃ deti, attano pana pavattisamanantarameva phaladoti vuttaṃ hoti.

athaḥ: - attano phalappaddāne pakaṭṭho kālo patto assāti kāliko. ko so? lokiyā kusaladhanno, ayaṃ pana samananтарaphalattā na kāliko ti akāliko, idam maggamerve sandhiyā vuttaṃ.

(The venerable Nāṇamoli Thera’s translation. The Path of Purification, Page 234)
Here, in explaining the term 'immediate' as applied to the path, the visuddhimagga does not resort to its usual practice of citing appropriate authority, often a sutta passage, in support of the position it takes up when important questions such as this are examined. But it merely sets forth its own interpretation, which does not enjoy the sanction of the sutta just considered, nor of the following.

(1) "The lustful man because of lust thinks thoughts hurtful to himself, thinks thoughts hurtful to others, thinks thoughts hurtful both to himself and others. Lust abandoned, he does not think thoughts hurtful to himself, nor to others, nor to both himself and others; thus these are visible (akālikā), inviting to come and see, leading on, to be experienced individually by the wise"[29]

1

(a) PTS S iv, 339, BJT S iv, 608 [8. 1. 12]
saṃyuttanikāya, gāmaṇisamyutta, gāmaṇivagga, rāsiyasutta

yāṃ rato rāgādhikaranam atavyābādhāyapi ceteti, paravyābādhāyapi ceteti,
uḥayavyābādhāyapi ceteti, rāge pahīne neva atavyābādhāyapi ceteti, na paravyābādhāyapi
ceteti, na uḥhayavyābādhāyapi ceteti. samādiṃhikā nijjarā akālikā ehipassikā opanayikā
paccattāṁ veditabbā viññūhī.

(b) PTS A ii, 197-98, BJT A ii, 380 [4. 4. 5. 5.]
aṅguttaranikāya, catukkanipāta, mahāvagga, vappasutta
taṃ kim maṁsā vappa, ye kāyasamārambhācaccayā uppajjanti āsavā vighātapaṇilāhā
kāyasamārambhā paṭiviraptassa evam sa te āsavā vighātapaṇilāhā na honti. so navaṇca
kammaṇ na karoṭi. purūṇaṇca kammaṇ phussa phussa byantikaroṭi. samādiṃhikā nijjarā
akālikā ehipassikā opanayikā paccattāṁ veditabbā viññūhītī.

(c) PTS A iii, 357-58, BJT A iii, 126 [6. 1. 5. 6.]
aṅguttaranikāya, chakka nipāta, paṭhama paṇṇāsaka, dhammikavagga,
dutiyaṃsandīkassutta

atha kho aṁnataro brāhmaṇo yena bhagavā tenupasankami. upasankamitvā bhagavatā
saddhiṃ sammodi. sammodaniyam katham sārāṇiṇam viṭṭisāvetvā ekamantaṃ nissiṇi.

ekamantaṃ nissiṇo kho so brāhmaṇo bhagavantaṃ etadavoca:
'sandīṭṭhiko dhammo sandīṭṭhiko dhammo ti bho gotama vaucatti. kittvātānu kho bho
gotama sandīṭṭhiko dhammo hoti, akālikā ehipassiko opanayiko paccattāṁ veditabbo
viññūhītī?
tena hi brāhmaṇa taṁnevettha paṭipuechissāmi. yathā te khamyeva tathā naṁ vyākarosi. taṃ
kim maṇḍasi brāhmaṇa, santeṇa vā ajhhattam rāgaṃ, "atthi me ajhhattam rāgoti" pajanāsi,
asanteṇa vā ajhhattam rāgaṃ "nanti me ajhhattam rāgoti" pajanāsīti. evam bho.
yāṃ kho tvām brāhmaṇa santeṇa vā ajhhattam rāgaṃ, "atthi me ajhhattam rāgoti" pajanāsi,
asanteṇa vā ajhhattam rāgaṃ, "nanti me ajhhattam rāgoti" pajanāsi. evam pi kho brāhmaṇa
sandīṭṭhiko dhammo hoti akāliko ehi passiko opanayiko paccattāṁ veditabbo viññūhītī. taṃ
kim maṇḍasi brāhmaṇa santeṇa vā ajhhattam dosaṃ, "atthi me ajhhattam dosoti" pajanāsi,
asanteṇa vā ajhhattam dosaṃ, "nanti me ajhhattam dosoti" pajanāsi. evam bho.
yāṃ kho tvām brāhmaṇa santeṇa vā ajhhattam dosaṃ, "atthi me ajhhattam dosoti" pajanāsi,
asanteṇa vā ajhhattam dosaṃ, "nanti me ajhhattam dosoti" pajanāsi. evam pi kho brāhmaṇa
sandīṭṭhiko dhammo hoti akāliko ehi passiko opanayiko paccattāṁ veditabbo viññūhītī. taṃ
kim maṇḍasi brāhmaṇa santeṇa vā ajhhattam moḥaṃ, "atthi me ajhhattam moḥoti" pajanāsi,
asanteṇa vā ajhhattam moḥaṃ "nanti me ajhhattam moḥoti" pajanāsi. evam bho.
yāṃ kho tvām brāhmaṇa santeṇa vā ajhhattam moḥaṃ, "atthi me ajhhattam moḥoti" pajanāsi,
asanteṇa vā ajhhattam moḥaṃ "nanti me ajhhattam moḥoti" pajanāsi. evam pi kho brāhmaṇa
sandīṭṭhiko dhammo hoti akāliko ehi passiko opanayiko paccattāṁ veditabbo viññūhītī. taṃ
kim maṇḍasi brāhmaṇa santeṇa vā ajhhattam kāyasandosaṃ, "atthī me ajhhattam
footnote continued from previous page

kāyasandosoti" pajaṁsī, asantam vā ajiḥhatam kāyasandosam " naṭthi me ajiḥhatam kāyasandosoti" pajaṁsīti. evam bho. yam kho tvam brāhmaṇa santam vā ajiḥhatam kāyasandosam "atthi me ajiḥhatam kāyasandosoti" pajaṁsī, asantam vā ajiḥhatam kāyasandosam "naṭthi me ajiḥhatam kāyasandosoti" pajaṁsīti. evam pi kho brāhmaṇa sandiṭṭhiko dhammo hoti ākāliko ehi passiko opanayiko paccatam veditabbo viṇṇuḥiti. tam kim maṇiṁsai brāhmaṇa santam vā ajiḥhatam vacīsandosam "atthi me ajiḥhatam vacīsandosoti" pajaṁsī, asantam vā ajiḥhatam vacīsandosam "naṭthi me ajiḥhatam vacīsandosoti" pajaṁsīti. evam bho. yam kho tvam brāhmaṇa santam vā ajiḥhatam vacīsandosam "atthi me ajiḥhatam vacīsandosoti" pajaṁsīti. evam kho brāhmaṇa sandiṭṭhiko dhammo hoti ākāliko ehipassiko opanayiko paccatam veditabbo viṇṇuḥiti. tam kim maṇiṁsai brāhmaṇa vacīsandosam "atthi me ajiḥhatam manosandosoti" pajaṁsī, asantam vā ajiḥhatam manosandosam "naṭthi me ajiḥhatam manosandosoti" pajaṁsīti. evam bho. yam kho tvam brāhmaṇa santam vā ajiḥhatam manosandosam "atthi me ajiḥhatam manosandosoti" pajaṁsī, asantam vā ajiḥhatam manosandosam "naṭthi me ajiḥhatam manosandosoti" pajaṁsīti. evam kho brāhmaṇa sandiṭṭhiko dhammo hoti ākāliko ehipassiko opanayiko paccatam veditabbo viṇṇuḥiti.

abhiṁkantaṁ bho gotama, abhiṁkantaṁ bho gotama, seyyathāpi bho gotama nikkujītam vā ukkajeyya, paṭicchantaṁ vā vivareyya, māḥassa vā maggam ācikkheyya" andhakāre vā telapajjotaṁ dhāreyya, "cakkhumanto rūpāṇīdakkhiṁ"tī, evameva bhūta gotamena anekapariyāyena dhammo pakāsito. esāhāṃ bhantaṁ gotamam saraṇaṁ gacchāṁ dhammaṁca bhikkhusaṅghaṁ. upāsaṁkāṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetan saranaṁ gatanti.

(d) PTS A i, 158-159, BJT A i, 286 [3. 2. 1. 5.]

āṅguttaranikāya, tika niṭṭā, Dutiyo paṇṇasāko, brāhmaṇavagga, dutiyasandiṭṭhisutta

atha kho jānussoṇi brāhmaṇo yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṁ sammodi. sammodaniyam katham sārāṇiyaṁ viṭṭisārėtvā ekamantaṁ nisidi. ekamantaṁ nisīno kho jānussoṇi brāhmaṇo bhagavantaṁ etadavoca: "sandiṭṭhikam nibbānaṁ sandiṭṭhikam nibbānantī" bho gotama vuccati. kittāvatā na kho kho gotama sandiṭṭhikam nibbānaṁ hoti ākāliko ehipassiko opanayiko paccatam veditabbo viṇṇuḥiti?

ratto kho brāhmaṇa rāgena abhībhuto pariyaṭṭhinnacitto attavābhādhyāpi ceteti, paravyābhādhyāpi ceteti, ubhayavyābhādhyāpi ceteti. cetasikampi dikkhaṁ domanassaṁ paṭiṁsvedeti. rāge pahīne nevattavābhādhyāpi ceteti, na paravyābhādhyāpi ceteti, na ubhayavyābhādhyāpi ceteti, na cetasikaṁ dikkhaṁ domanassaṁ paṭiṁsvedeti. evam kho* brāhmaṇa sandiṭṭhikam nibbānaṁ hoti.

duṭṭho kho brāhmaṇa dosena abhībhuto pariyaṭṭhinnacitto attavābhādhyāpi ceteti, paravyābhādhyāpi ceteti, ubhayavyābhādhyāpi ceteti. cetasikampi dikkhaṁ domanassaṁ paṭiṁsvedeti. dose pahīne nevattavābhādhyāpi ceteti, na paravyābhādhyāpi ceteti, na ubhayavyābhādhyāpi ceteti, na cetasikaṁ dikkhaṁ domanassaṁ paṭiṁsvedeti. evam kho* brāhmaṇa sandiṭṭhikam nibbānaṁ hoti.

mālho kho brāhmaṇa mohena abhībhuto pariyaṭṭhinnacitto attavābhādhyāpi ceteti, paravyābhādhyāpi ceteti, ubhayavyābhādhyāpi ceteti. cetasikampi dikkhaṁ domanassaṁ paṭiṁsvedeti. mohhe pahīne nevattavābhādhyāpi pi ceteti, na paravyābhādhyāpi ceteti, na ubhayavyābhādhyāpi ceteti, na cetasikaṁ dikkhaṁ domanassaṁ paṭiṁsvedeti. evam kho brāhmaṇa sandiṭṭhikam nibbānaṁ hoti.

yato ca kho ayaṁ brāhmaṇa anavasesaṁ rāgakkhayam paṭiṁsvedeti, anavasesaṁ
dosakkhayam paṭiṣaṃvedeti, anaṃvesaṃ mohakkhayam paṭiṣaṃvedeti. evaṃ kho bhāmāṇa sandiṭṭhikam nibbānāṃ hoti akālikam ehipassiko opanayikam paccattam veditabbaṃ viṅṇūhiṭi.

abhikkantaṃ bho gotama, abhikkantaṃ bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotam dhāreyya, cakkhumanto rūpāṇi dakkhiniti’ti. evaṃevaṃ bhotā gotamena anekapariyāyena dhanno pakāsito. esāhāṃ bhagavantaṃ gotamam saraṇam gacchāmi, dhamaññaṃ dhikkhusaṅghaṃ. upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇam gatanti.

(e) PTS A iii, 356-57, BJT A iii, 124 [6. 1. 5. 5]

āṅguttaranikāya, chakka nipāta, paṭhama paṇṇāsaka, dhammadvagga, paṭhamasandiṭṭhika sutta

atha kho moliyasīvako paribbājako yena bhagavā tenupasankami. upasankamitvā bhagavatā saddhiṃ sammodi. sammodaniyam kathāṃ sārantiṃ viṭṭhāravā evaṃkāntam nisīdi. ekamantam nisīno kho moliyasīvakero paribbājako bhagavantaṃ etadvocca:
"sandiṭṭhiko dhammad, sandiṭṭhiko dhammad, ti bhante vuccati. kīṭavātā nu kho bhante sandiṭṭhiko dhammad hoti, akāliko ehipassiko opanayiko paccattam veditabbo viṅṇūhiti? tena hi śivaka taṇṇevetthā paṭipucchissāmi. yathā te khameyya tathā naṃ vyākareyyāsi.

taṃ kim maṇiṣiṇi śivaka santaṃ vā ajjhataṃ lobhaṃ " athī me ajjhathaṃ lobhoti" pajānāsi, asantaṃ vā ajjhataṃ lobhaṃ " nathī me ajjhathaṃ lobhoti" pajānāsi. evaṃ bhante.
vāma kho tvāṃ śivaka santaṃ vā ajjhataṃ lobhaṃ " athī me ajjhathaṃ lobhoti" pajānāsi. asantaṃ vā ajjhataṃ lobhaṃ " nathī me ajjhathaṃ lobhoti" pajānāsi. evaṃ kho śivaka sandiṭṭhiko dhammad hoti akāliko ehipassiko opanayiko paccattam veditabbo viṅṇūhit.

ntaṃ kim maṇiṣiṇi śivaka santaṃ vā ajjhataṃ dosanā " athī me ajjhathaṃ dosoti" pajānāsi, asantaṃ vā ajjhataṃ dosanā " nathī me ajjhathaṃ dosoti" pajānāsi. evaṃ bhante.
vāma kho tvāṃ śivaka santaṃ vā ajjhataṃ doso " athī me ajjhathaṃ dosoti" pajānāsi. asantaṃ vā ajjhataṃ doso " nathī me ajjhathaṃ dosoti" pajānāsi. evaṃ kho śivaka sandiṭṭhiko dhammad hoti akāliko ehipassiko opanayiko paccattam veditabbo viṅṇūhit.

ntaṃ kim maṇiṣiṇi śivaka santaṃ vā ajjhataṃ moham " athī me ajjhathaṃ mohoti" pajānāsi, asantaṃ vā ajjhataṃ moham " nathī me ajjhathaṃ mohoti" pajānāsi. evaṃ bhante.
vāma kho tvāṃ śivaka santaṃ vā ajjhataṃ moham " athī me ajjhathaṃ mohoti" pajānāsi. asantaṃ vā ajjhataṃ moham " nathī me ajjhathaṃ mohoti" pajānāsi. evaṃ kho śivaka sandiṭṭhiko dhammad hoti akāliko ehipassiko opanayiko paccattam veditabbo viṅṇūhit.

ntaṃ kim maṇiṣiṇi śivaka santaṃ vā ajjhataṃ lobhadhammanā " athī me ajjhathaṃ lobhadhammottī" pajānāsi, asantaṃ vā ajjhataṃ lobhadhammanā, " nathī me ajjhathaṃ lobhadhammottī" pajānāsi. evaṃ bhante. vāma kho tvāṃ śivaka santaṃ vā ajjhataṃ lobhadhammanā " athī me ajjhathaṃ lobhadhammottī" pajānāsi, asantaṃ vā ajjhataṃ lobhadhammanā " nathī me ajjhathaṃ lobhadhammottī" pajānāsi. evaṃ kho śivaka sandiṭṭhiko dhammad hoti akāliko ehipassiko opanayiko paccattam veditabbo viṅṇūhit.

ntaṃ kim maṇiṣiṇi śivaka santaṃ vā ajjhataṃ dosadhahammanā " athī me ajjhathaṃ dosadhahamnottī" pajānāsi, asantaṃ vā ajjhataṃ dosadhahamnā, " nathī me ajjhathaṃ dosadhahamnottī" pajānāsi. evaṃ bhante. vāma kho tvāṃ śivaka santaṃ vā ajjhataṃ
(2) "Should there be any cankers distressing and painful that arise by reason of bodily activity, to him who abstains from bodily activity, the cankers which are thus with distress and pain exist not. [30]

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dosadhamaṁ " atthi me ajanhattaṁ dosadharmotā pajanāsi, asantaṁ vā ajanhattaṁ
dosadhamaṁ "natthi me ajanhattaṁ dosadharmotā" pajanāsi.evaṁ kho sivaka sandiṭṭhiko
dhammo hoti akāliko ehipassiko opanayiko paccattaṁ veditabbo viññūhīti.
taṁ kiṁ maññasi sivaka santaṁ vā ajanhattaṁ mohadhammaṁ "atthi me ajanhattaṁ
mohadhammotā" pajanāsi, asantaṁ vā ajanhattaṁ mohadhammaṁ, " natthi me ajanhattaṁ
mohadhammotā" pajanāsi. evaṁ bhante. yaṁ kho tvaṁ sivaka santaṁ vā ajanhattaṁ
mohadhammaṁ " atthi me ajanhattaṁ mohadhammotā pajanāsi, asantaṁ vā ajanhattaṁ
mohadhammaṁ "natthi me ajanhattaṁ mohadhammotā" pajanāsi.evaṁ kho sivaka sandiṭṭhiko
dhammo hoti akāliko ehipassiko opanayiko paccattaṁ veditabbo viññūhīti.

abhikkantaṁ bho gotama abhikkantaṁ bho gotama, seyyathāpi bho gotama nikkujjitaṁ vā
ukkajjeyya, paṭicchannaṁ vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā
telapajjotaṁ dhāreyya, " cakkhumanto rūpāni dakkhinti’ti, evamevabhotā gotamena
anekapariyāyena dhammo pakāsito. esāhaṁ bhavantaṁ gotamaṁsaraṇaṁ gacchāmi
dhammaṁca bhikkhu saṅghaṁca. upāsakāṁ maṁ bhante bhagavā dhāretu ajjatagge
pāṇupetaṁ saraṇaṁ gatanti.
"He does not do any new action. Repeatedly contacting the old action, he wears it out visible here and now, immediate (akālika), inviting to come and see, leading on, to be experienced individually by the wise" So also with regard to verbal and mental activity.

These two Sutta passages too teach the immediacy of each of these living experiences; it does not take time to know that the defilements are abandoned when they are abandoned; they are known at once. Similarly, if the Path (magga) is attained, that [31]
attainment is known without any delay (akālika). If the Fruit (phala) is attained, that also is known without any delay (akālika).

The following passage contrasts that which is subject to time with that which is immediate (akālika):

"Then Māra, the Evil One, created the form of a brahmin with a great topknot, wearing a cheetah skin (consisting of one whole skin, with claws and hair, and split in the middle), frail, crooked as a rafter, breathing heavily, and gripping a walking-stick made of fig-wood, approached those monks. Having approached he said this: 'Sirs, young, with very, very black hair, and with auspicious youth, you have gone forth, not having yet enjoyed in youth sensual pleasures to the full. Enjoy, sirs, the pleasures that are human. Do not forsake the visible here and now, and pursue things subject to time.' We have not, brahmin, pursuing things subject to time, forsaken the visible here and now. Things subject to time (kālīka), the Blessed One has said, are sense-desires, and abound in ill, abound in despair; the danger herein is more. This Dhamma is visible here and now, immediate (akālika), inviting to come and see, leading on, to be experienced individually by the wise'. replied the monks."

Things subject to time take time to bear fruit; the Dhamma bears fruit immediately in that when one abandons evil, he knows that he has done so; the wearing out of the old evil kamma and [32]

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1 PTS S i.117, BJT S i, 214 [4. 3. 1]

*saṃyuttanikāya, gāmaṇisamyutta, gāmaṇivagga, rāsiyasutta*

atha kho māro pāpīna brāhmaṇaṇaṇaṁ abhinimminītvā mahantena jatanduvena ajinakkhipanivattho jiṅgo gopānasivanko ghurughurupassāsī udumbaradanḍaṁ gahetvā yena te bhikkhū tenupasāṅkami. upasāṅkamitvā te bhikkhū etadavoca: dahāra bhavanto pabbajitā susukālakesā bhadrena yobbanena samannāgataṁ paṭhamena vayaṁ anikīlīṭavino kāmesu, bhūṃjantu bhonto mānasake kāme, mā sandīṭhīkaṁ hitvā kālikaṁ anudhāviṭṭhāti.

na kho mayaṁ brāhmaṇa sandīṭhīkaṁ hitvā kālikaṁ anudhāvāma, kālikaṁ ca kho mayaṁ brāhmaṇa hitvā sandīṭhīkaṁ anudhāvāma. kālikaṁ hi brāhmaṇa kāmā vutta bhagavatā bahudukkhā bahūpāyāsā ādiṇavo ettha bhīyo. sandīṭhīko ayaṁ dhammo akāliko ehipassiko opanayiko paccattaṁ veditabbo viṁśūḥīti.
Further, the following Sutta, Which teaches how the Path-attainer becomes Fruit-attainer, does not support the view that the Path is immediately followed by its Fruit. According to this Sutta, the two persons established in the Path of Stream-Entrance, that is to say, the Dhamma-Striver and the Faith-Striver, are incapable of passing away without realising the Fruit of Stream-Entrance. This does not mean that the Fruit immediately follows the Path. Had it been so this would have been a most appropriate occasion for the Buddha to have said it; further, considered in the light of this Sutta, death would be the proximate cause of immediate Fruit-attainment. But we know of numbers of Stream-Entrants (sotāpāṇī) who have lived on for sometime after attaining the Fruit of Stream-Entrance, notable among whom is the venerable Ānanda Thera.

Now this is what the commentary to this Sutta says, "With this arisen Path there is no danger to the Fruit, Hence it is said: 'When this person is working for the realisation of the Fruit of Stream-Entrance, and it happens to be the time for the burning up of the aeon, the aeon does not burn up so long as this person does not realise the Fruit of Stream-Entrance. He is called holder up of the aeon'" Here the commentary has quoted from the Puggala-Paññatti.

The above shows that there is more of a gap in time between the occurrence of the path and that of the fruit, rather than an [33]

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1. PTS S iii, 225, BJT S iii,442 [4. 1. 1] sāmyuttanikāya, okkantisamyautta, cakkhuvagga, cakkhusutta sāvatthiyam:
cakkhaṃ bhikkhave, aniccaṃ viparināmi- aittathadhāvī, sotaṃ aniccaṃ viparināmi 
aittathadhāvī, ghānaṃ aniccaṃ viparināmi aittathadhāvī, jivhā aniccaṃ viparināmi 
aittathadhāvī, kāyo anicco viparināmi aittathadhāvī, mano anicco viparināmi aittathadhāvī.
yo bhikkhave, ime dhamme evamevam saddahati adhiyuuccai, ayaṃ vuuceti saddānusāri okkanto 
sammattaniyaṃam sappurisabhumim okkanto vitvatto puthujjanabhumim, abhabbo taṃ 
kaṃmaṇ kātuṃ yaṃ kaṃmaṇ katvā niraṇaṃ vā tiracchānayonim vā petivisayam vā 
upapajjeyya. abhabbo va- tāva kālaṃ kātuṃ yāva na sotāpattiḥsaṃsaṃcakkhāroti.
yassa kho bhikkhave, ime dhamme evameva paññāya mattaso niñāhaṃ khamanti, ayaṃ vuuceti 
 dharmānusāri okkanto sammattaniyaṃam sappurisabhumim okkanto vitvatto 
puthujjanabhumim, abhabbo taṃ kaṃmaṇ kātuṃ yaṃ kaṃmaṇ katvā niraṇaṃ vā 
tiracchānayonim vā petivisayam vā upapajjeyya. abhabbo va- tāva kālaṃ kātuṃ yāva na 
sotāpattiḥsaṃsaṃcakkhāroti.
yo bhikkhave, ime dhamme evam jānati- evam passati. ayaṃ vuuceti sotāpanno 
avinipātadhammo niyato sambodhiparāyanoti.

2. PTS Spk ii, 346, SHB Spk ii, sāmyuttanikāya atthakahā (sāratthappakāsini), okkantisamyautta, cakkhusuttādivaṇṇanā 
abhabbo ca tāva kālaṃ kātuṃ iimā mpupanne magge phalassa anantarāya cā cātipeti. 
uppannasmihi magge phalassa antarāyakaraṇaṃ nīma natthe, tenevāha- "ayaṇca 
puggalo sotāpattiḥsaṃsaṃcakkiriyaṇa paṭipanno assa. kappassa ca uddāyanavela assa. 
neva tāva kappo uddāheyya, yāvāyaṃ puggalo na sotāpattiḥsaṃsaṃcakkhāroti, ayaṃ 
uuccati puggalo tītakappi" (pu. pa. 17).

PTS Pug, 13, BJT Pug, 266 puggalapaññatiippakaraṇa, ekaka niddesa 
katamo ca puggalo tītakappi: ayaṃ ca puggalo sotāpattiḥsaṃsaṃcakkiriyaṇa paṭipanno 
assa, kappassa ca uddāyanavela assa. neva tāva kappo uddāheyya, yāvāyaṃ puggalo na 
sotāpattiḥsaṃsaṃcakkhāroti. ayaṃ vuuceti puggalo tītakappi sībbe pi maggasamāngino 
puggalā tītakappino.
immediate occurrence of the Fruit following the Path. It is to reduce this gap, and so to hasten Fruit-attainment that the Buddha exhorts the Learners (sekha), included among whom are the Dhamma-Striver and the Faith-Striver being the two kinds of First-Path-attainers, and who are likened to a baby calf just born, to act with diligence (appamādāna kārāṇyāma). Failure to do so would mean delaying till death to reach the Fruit. But the Buddha does not favour this delay.

The Buddha illustrated the magnitude of the Stream-Entrant’s achievement with a simile. He says that just as the bit of soil he had placed on his nail is very small in comparison with the great earth, so the ill (dukkha) that the Stream-Entrant has destroyed is as vast as the earth; and what remains to be endured during the maximum of seven births left to him is comparable to the little bit of soil on the Buddha’s nail.’ He has also extolled this achievement in the Dhammapada: "Better than sole kingship of the earth, better than going to heaven, better than supreme rulership of all the worlds, is the Fruit of Stream-Entrance". Yet, as we have already seen, he exhorts all the Noble Ones, except the Consummate One, to act with diligence and to hasten the attainment of realising. They are freed from birth in the four evil states of [34]

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1 PTS S ii, 133, BJT S ii, 212 [1. 10. 1]

saṃyuttanikāya, abhisamayasaṃyutta, abhisamayavagga, nakhasikhāsutta
etadeva bhante, bahutaraṃ yadidaṃ mahāpaṭhāvī, appamattako nakhasikhāyaṃ bhagavatā paritto pamsu āropito neva satimāṃ kalaṃ upeti, na sahassimaṃ kalaṃ upeti, na satasahassimaṃ kalaṃ upeti, mahāpaṭhāvīṁ upaniṇḍhāya bhagavatā paritto nakhasikhāya pamsu āropito’ī.
evameva kho bhikkhave, ariyasāvakassā diṭṭhisampannaṃ puggalassa abhisametāvino
etadeva bahutaraṃ dikkham yadidaṃ parighaṇaṃ pariṇāmā, appamattakaṃ avasīṭhām, neva satimāṃ kalaṃ upeti, na sahassimaṃ kalaṃ upeti, na satasahassimaṃ kalaṃ upeti, purimāṃ dikkhadhandhaṃ parighaṇaṃ pariṇāmā upaniṇḍhāya yadidaṃ sattakkhāttāṃ paramatā.
evāṃ mahatthiyo kho bhikkhave, dhammābhissayo, evāṃ mahatthiyo dhannacakkhupāṭilābho’ī.

2 PTS Dh, 27 [178], BJT Dh, 70 [178]
dhammapadāpāḷi, lokavagga
12. pathavāya ekaraṇījena saggassa gamanena vā [178]
sabbalokādhipaccena sotāpattiṭhalaṃ varaṃ.
existence too. The following statement of the Buddha perhaps partly indicates the reason for his insistence on diligence. He says: "Monks, just as a little bit of fæces is foul smelling, even so do I not praise existence, not even for so brief a time as is needed for a finger-snap". Again he says: "Cross over this place of torment".2

It is, therefore not surprising to find these last words of the Buddha recorded in the Mahā-parinibbāna Sutta: "The least of these five hundred monks, Ānanda, is a Stream-Entrant, not liable to be born in evil states of existence, and is assured of attaining enlightenment". Then the Blessed One addressed the monks: "Transient are component things; finish with diligence".3 Since this instruction does not apply to the Consummate One, and since there were no newly born Stream-Entrant Path-attainers, viz., the Dhamma-Striver and the Faith-Striver, present, these last words were meant for the six Learners beginning with the Stream-Entrant (sotāpanna). When the teaching of diligence (appañña) is so important to those who are bound for Enlightenment and are on safe ground, how much more should it be to those still struggling in the plane of the commoner (puthujjanabhūmi) yearning for the deathless (amata)? And here one is reminded of the Dhammapada stanza:

"The path to deathlessness is diligence,
And what to death leads on is negligence. [35]

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1 PTS A i, 34, BJT A i, 70 [1. 16. 3. 13.]

2 PTS Sn, 137 [3, 11 [706d]], BJT Sn, 220 [3, 11 [709b]]

3 PTS D ii, 155-56 [16], BJT D ii, 244 [16]
The men who diligent are never die;  
The negligent ones are, as it were, dead”. 1

That the Path-attainer engages himself in many activities before he attains to the corresponding Fruit is stated in many Suttas. The following are some instances:
(1) The Buddha says that monks desirous of material gain praise one another in the presence of laymen clad in white thus: "Such and such a monk is Freed in Both Ways; such and such a monk is Wisdom-Freed; such and such a monk is a Body-Witness; such and such a monk Won-to-View; such and such a monk is Faith-Freed; such and such a monk is a Dhamma-Striver;and such and such a monk is a Faith-Striver". 2
(2) The Buddha asks the venerable Bhaddāli Thera what he thinks would be the attitude of a monk Freed in Both Ways if the Buddha told him: "Come here, monk, be a plank on the mud for me to pass over"; what would he do he asks: "Would he make a plank of himself, or would he write his body in another direction, or would he say, 'No'? To which the venerable Bhaddāli Thera replies, "No, indeed, venerable sir". Then the Buddha puts the same question to him regarding the Wisdom-Freed the Body-Witness, him who has Won-to-View, the Faith-Freed, the Dhamma-Striver, and the Faith-Striver. The reply of the Venerable Bhaddāli Thera again in each case is "No, indeed [36]

1 PTS Dh, 4 [21], BJT Dh, 30 [21]
dhammapadapālī, appamādavagga
1. appamādo amatpadamam maccuno padam [21]  
appamattā na miyanti ye pamattā yathā matā.

* Soma Thera’s Translation.

2 PTS A i, 73, BJT A i, 142 [2. 1. 5. 7.]
aṅguttaraniyā, dukaniyā, paṭhama paṃṇāsaka, parisavaggo, ekadhammapālī
48. dvemā bhikkhave parisā. katamā dve: āmisagaru parisā no saddhammagaru, saddhammagaru parisā no āmisagaru.
katamā ca bhikkhave āmisagaru parisā no saddhammagaru: idha bhikkhave yassaṃ parisyayaṃ bhikkhā gihināṃ odātavasanānaṃ sammukhā aṇṇamaṇṇassa vaṇṇaṃ bhāsanti, asuko bhikkhu ubhatobhāgavimutto, asuko paṇṇāvimutto, asuko kāyasakkhi, asuko diṭṭhappato, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī asuko sīlavā kalyāṇadhammo, asuko dussilō pāpadhammoti. te tena lābhaṃ labhanti. te taṃ lābhaṃ labhivā gathità mucchitā ajjhopannā anādiṇavadasāvino anissaraṇapaṇṇā paribhūjanti. ayaṃ vuccati bhikkhave āmisagaru parisā no saddhammagaru.
katamā ca bhikkhave saddhammagaru parisā no āmisagaru: idha bhikkhave yassaṃ parisyayaṃ bhikkhā gihināṃ odātavasanānaṃ sammukhā na aṇṇamaṇṇassa vaṇṇaṃ bhāsanti, asuko bhikkhu ubhatobhāgavimutto, asuko paṇṇāvimutto, asuko kāyasakkhi, asuko diṭṭhappato, asuko saddhāvimutto, asuko dhammānusārī, asuko saddhānusārī, asuko sīlavā kalyāṇadhammo, asuko dussilō pāpadhammoti. te tena lābhaṃ labhanti. taṃ lābhami labhivā agathità amucchita anājihopannā ādiṇavadasāvino nissaraṇapaṇṇā paribhūjanti. ayaṃ vuccati bhikkhave saddhammagaru parisā no āmisagaru. imā kho bhikkhave dve parisā. etadaggaṃ bhikkhave imāsaṃ dvinnam parisyānaṃ yaddāmaṃ saddhammagaru parisā no āmisagarūṭi.
venerable sir".  
(3) The Non-Returning Ugga, the householder of Hathigāṁ, tells a certain monk that when he invites the Sāṃgha to a meal devas come to him and tell him: "Such and such a monk is Freed in Both Ways; such and such and such a monk is Wisdom-Freed; such and such a monk is a Body-Witness; and such and such a monk is a Faith-Freed; such and such a monk is a Dhamma-Striver; such and such a monk is a Faith-Striver; such and such a monk is a good conduct, and such and such a monk is an evil habit". But he says that when he serves alms to the Sāṃgha no thoughts, such as: "Let me give to him a little, to him plenty", arise in him. He further says: "But, venerable sir, I give with an equal mind".  

Here the Dhamma-Striver and the Faith-Striver who are attainers of the First-Path, along with the others, are either pointed out, or are asked to do something, or are partaking of a meal, and to do any one of these things necessarily takes time, more than one thought-moment. They are appropriately called those who work. The most important work they do is for the realisation of the Fruit of Stream-Entrance. Similarly the other Path-Attainers work for [37]  

1 PTS M i, 439-40 [65], BJT M i, 176 [2.2.5]  
majjhimanikāya, mūlapaṇṇasaka, bhikkhuvagga, bhaddālisutta  
tām kiṁ māññasi bhaddāli: idhassa bhikkhu ubhatobhāgaviṁutto, tamahāṁ evaṁ vadeyyaṁ: 'ehipi me tvāṁ bhikkhu panke sāṅkamo hohi' ti. apinu so sāṅkameyya vā aṭṭhena vā kāyaṁ sannāmeyya, noti vā vadeyyati. no hetam bhante. tām kiṁ māññasi bhaddāli: 'idhassa bhikkhu paṇṇāviṁutto, tamahāṁ evaṁ vadeyyaṁ: 'ehipi me tvāṁ bhikkhu panke sāṅkamo hohi' ti. apinu so sāṅkameyya vā aṭṭhena vā kāyaṁ sannāmeyya, noti vā vadeyyati. No hetam bhante. tām kiṁ māññasi bhaddāli: idhassa bhikkhu kāyasakkhi, tamahāṁ evaṁ vadeyyaṁ: 'ehipi me tvāṁ bhikkhu panke sāṅkamo hohi' ti. apinu so sāṅkameyya vā aṭṭhena vā kāyaṁ sannāmeyya, noti vā vadeyyati. no hetam bhante. tām kiṁ māññasi bhaddāli: idhassa bhikkhu dīṭṭhappatto, tamahāṁ evaṁ vadeyyaṁ: 'ehipi me tvāṁ bhikkhu panke sāṅkamo hohi' ti. apinu so sāṅkameyya vā aṭṭhena vā kāyaṁ sannāmeyya, noti vā vadeyyati. no hetam bhante. tām kiṁ māññasi bhaddāli: idhassa bhikkhu dhammānusārī, tamahāṁ evaṁ vadeyyaṁ: 'ehipi me tvāṁ bhikkhu panke sāṅkamo hohi' ti. apinu so sāṅkameyya vā aṭṭhena vā kāyaṁ sannāmeyya, noti vā vadeyyati. no hetam bhante. tām kiṁ māññasi bhaddāli: idhassa bhikkhu dhammānusārī, tamahāṁ evaṁ vadeyyaṁ: 'ehipi me tvāṁ bhikkhu panke sāṅkamo hohi' ti. apinu so sāṅkameyya vā aṭṭhena vā kāyaṁ sannāmeyya, noti vā vadeyyati. no hetam bhante. tām kiṁ māññasi bhaddāli: 'api nu tvāṁ baddāli tasmāṁ samaye ubhato bhāgaviṁutto vā hosi, paṇṇāviṁutto ca kāyasakkhi vā dīṭṭhappatto vā dhammānusārī ca dhammānusārī vāti. no hetam bhante.  

2 PTS A iv, 215, BJT A iv, 110 [8. 1. 3. 2]  
anguttaranikāya, āṭṭhakaniṁpāta, paṭhamapaṇṇasaka, gahapativagga, hathigāṁkauggasutta  
6. anacchariyam kho pana me bhante, saṅghe nimmite devatā upasaṅkamitvā ārocenti: asuko gahapatī, bhikkhu ubhatobhāgaviṁutto, asuko paṇṇāviṁutto, asuko kāyasakkhi, asuko dīṭṭhappatto asuko dhammānusārī, asuko sīlāvā kalāyānakhammo, asuko dussīlo pāpadhammoti. saṅgham kho panāham bhante, pariviso nābhijānāmi. evaṁ cittaṁ uppādetā: imassa vā tho katham demi imassa vā bhahukanti. athakhvāham bhante, samacittāvo demi.
the realisation of their respective Fruits as stated earlier. It also occurs in the following Sutta: "Just as, Pāhārāda, the great ocean is the abode of huge beings . . . so is this doctrine and discipline the abode of great beings. They are: (1) the Stream-Entrant, (2) he who practises for the realisation of the Fruit of Stream-Entrance, (3) the Once-Returner, (4) he who practises for the realisation of the Fruit of Once-Return, (5) the Non-Returner, (6) he who practises for the realisation of the Fruit of Non-Return, (7) the Consummate One, (8) he who practises for (the realisation of) the Consummate State ".

More light is shed on the subject by the following Sutta and its commentary. "Monks, those monks, recently gone forth, new comers to this doctrine and discipline, should be spurred on to, advised, and made firm, in the development of the Four Foundations of Mindfulness. Which four and how? (Thus) Come brothers, (a) ardent, fully aware, single-minded (ekodi-bhūtā), with thought quite purified (vippasannacittā), concentrated (samāhiṇī) and unified of mind (ekagga-cittā), dwell practising body-contemplation on the body for (the purpose of attaining to) the knowledge of the body as it really is; (b) ardent, . . . , dwell practising feeling-contemplation on feelings for (the purpose of attaining to) the knowledge of feelings as they are; (c) ardent, . . . , dwell practising mind-contemplation on the mind for (the purpose of attaining to) the [38]

1 (a) PTS A iv, 203-4, BJT A iv, 90 [8. 1. 2. 9.]
anguttaranikāya, aṭṭhakanipāta, paṭhamapaṭṭhasaka, mahāvagga, pahāraṇāsutta
seyyathāpi pahārāda mahā samuddo mahataṁ bhūtānaṁ āvāso, tatirame bhūtā: timi
timīngala timirapiṅgalā asūrā nāgā gandhabbā, santi mahā samude yojanasatikāpi
attabhāvā dvivyoyanasatikāpi attabhāvā, tivyojanasatikāpi attabhāvā, catuyojanasatikāpi
attabhāvā, pañcayojanasatikāpi attabhāvā.
evameva kho pahārāda, ayaṁ dhammavinayo mahatāṁ bhūtānaṁ āvāso tatirame bhūtā:
sotāpanto, sotāpatti phalasacchikiriyāya paṭipanno, sakadāgāmī, sakadāgāmi
phalasacchikiriyāya paṭipanno, anāgāmī, anāgāmi phalasacchikiriyāya paṭipanno, arahā,
arahattāya paṭipanno, yampi pahārāda, ayaṁ dhammavinayo mahatāṁ bhūtānaṁ āvāso,
tatirame bhūtā, sotāpanno, sotāpatti phalasacchikiriyāya paṭipanno, sakadāgāmī,
sakadāgāmiphalasacchikiriyāya paṭipanno, anāgāmī, anāgāmi phalasacchikiriyāya
paṭipanno, arahā, arahattāya paṭipanno, ayaṁ pahārāda imasmiṁ dhammavinaye aṭṭhama
acchariya abbhuto dhammo yaṁ disvā disvā bhikkhū imasmiṁ dhammavinaye abhiramanti.

(b) PTS A i, 44, BJT A i, 90 [1. 16. 7. 25. - 1. 16. 7. 28.]
anguttaranikāya, ekakanipāta, kāyagatāsatīvagga
1. 16. 7. 25.
ekadhammo bhikkhave bhāvito bhulikato sotāpattiphalasacchikiriyāya saṃvattati, katamo
ekadhammo: kāyagatā sati. ayaṁ kho bhikkhave ekadhammo bhāvito bhulikato
sotāpattiphalasacchikiriyāya saṃvattati.
1. 16. 7. 26.
ekadhammo bhikkhave bhāvito bhulikato sakadāgāmiphalasacchikiriyāya saṃvattati,
katamo ekadhammo: kāyagatā sati. ayaṁ kho bhikkhave ekadhammo bhāvito bhulikato
sakadāgāmiphalasacchikiriyāya saṃvattati.
1. 16. 7. 27.
ekadhammo bhikkhave bhāvito bhulikato anāgāmiphalasacchikiriyāya saṃvattati, katamo
ekadhammo: kāyagatā sati. ayaṁ kho bhikkhave ekadhammo bhāvito bhulikato
anāgāmiphalasacchikiriyāya saṃvattati.
1. 16. 7. 28.
ekadhammo bhikkhave bhāvito bhulikato arahattaphalasacchikiriyāya saṃvattati, katamo
ekadhammo: kāyagatā sati. ayaṁ kho bhikkhave ekadhammo bhāvito bhulikato
arahattaphalasacchikiriyāya saṃvattati.
knowledge of the mind as it really is; (d) ardent, dwell practising phenomenon-contemplation on phenomena for (the purpose of attaining to the knowledge of phenomena as they really are.

"Monks, those who are Learners (sēkhā), who with non-negligent minds, and aspiring for the peerless freedom from all bonds, they too, (a) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising body-contemplation on the body for (the purpose of attaining to) full knowledge of the body; (b) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind dwell practising feeling-contemplation on feelings for (the purpose of attaining to) full knowledge of feelings; (c) ardent fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising mind-contemplation on the mind for (the purpose of attaining to) full knowledge of the mind; (d) ardent, fully aware, singleminded, with thought quite purified, concentrated, and unified of mind, dwell practising phenomenon-contemplation on phenomena for (the purpose of attaining to) full knowledge of phenomena.

"Monks, those who are Consummation Ones, who have destroyed the cankers, perfected, who have done what had to be done, who have laid down the burden, who have won to the goal, who have destroyed the fetters of the states of existence, and are freed by uttermost knowledge, they too, (a) ardent, fully aware, singleminded, with thought quite purified, concentrated and unified of mind, dwell practising body-contemplation on the body detached from the world as regards the body; (b) ardent, . . . , dwell practising feeling-contemplation on feelings detached from the world as regards feelings; (c) ardent, . . . , dwell practising mind-contemplation on the mind detached from the world as regards the mind; (d) ardent, . . . , dwell practising [39]
phenomenon-contemplation on phenomena detached from the world as regards phenomena\textsuperscript{1}

It is well known that only Path-Attaintis are capable of becoming Fruit-Attainers; and that the seven Learners (sekkhā) are the four Path-Attainers and the first three Fruit-Attainers. According to the Sutta cited above all Learners too develop the Four Foundations of Mindfulness "for (the purpose of attaining to) full knowledge" of body, feelings, mind, and phenomena respectively. And the development of each Foundation of Mindfulness is preceded by the following qualification as well: "ardent, fully aware, singleminded, with thought quite purified, concentrated and unified of mind". All this activity, the development of the Four Foundations of Mindfulness together with the qualification that has to precede this development, it will be noted, necessarily takes [40]

\[\text{PTS S v, 144–45, BJT S v, 266 [3. 1. 4.]}

\textit{sa}ṃ\textit{yuttanikkāya, satipaṭṭhānasamyutta, ambapālivagga, sālāsutta}

1182. evam me sutam. ekam samayam bhagavā kosalesu viharati sālāyam brāhmaṇagāme. tatra kho bhagavā bhikkhū āmantesi. ye te bhikkhave, bhikkhū navā acirapabbaññā adhunāgata imaṃ dhammavinayaṁ, te vo bhikkhave, bhikkhū catunnaṃ satipaṭṭhānānaṃ bhāvānāya samādapetabbā, nivesetabbā patipaṭṭhāpetabbā.

katamesam catunnaṃ: etha tumhe āvuso, kāye kāyānupassino viharatha, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā kāyassa yathābhūtam ēnāyā. vedaṇāsu vedanānupassino viharatha, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā vedanānaṃ yathābhūtaṃ ēnāyā. citte cittānupassino viharatha, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā cittassa yathābhūtaṃ ēnāyā. dhammesu dhammānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā dhammānaṃ yathābhūtaṃ ēnāyā.

ye’pi te bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ pathhayamāṇā viharanti. te’pi kāye kāyānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā kāyassa parināṇāyā. vedaṇāsu vedanānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā vedanānam.1 parināṇāyā. citte cittānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā cittassa parināṇāyā. dhammesu dhammānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā dhammānaṃ parināṇāyā.

ye’pi te bhikkhave, bhikkhū arahanto khūnāsavā vusitavanto katakaraṇīya ohiṭṭhārā anuppattasadaththā pariṣṭhābhavasanyojanā sammadanānivuttā. te’pi kāye kāyānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā kāyena visamyyuttā. vedaṇāsu vedanānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā visamyyuttā. citte cittānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā cittena visamyyuttā. dhammesu dhammānupassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacitā samāhītā ekaggacitā dhammehi visamyyuttā.

ye’pi te bhikkhave, bhikkhū navā acirapabbaññā adhunāgata imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū imesan catunnaṃ satipaṭṭhānāṃ bhāvānāya samādapetabbā nivesetabbā patipāṭhāpetabbā.
time, its duration varying according to the capacity of the individual Learner (sekha) concerned. This being so Path-attainment cannot be immediately followed by Fruit-attainment.

The relationship between the Path-Attainer and the Fruit-Attainer is stated here: the Fruit-Attainer and he who realises the Fruit. In other words: the Stream Entrant who is the Fruit-Attainer on the one hand, and the Path-Attainer, who is either the Dhamma-Striver or the Faith-Striver, practising for the realisation of that Fruit on the other; the Once-Returner who is Fruit-Attainer on the one hand, and the Path-Attainer practising for the realisation of that Fruit on the other; the Non-Returner who is the Fruit-Attainer on the one hand, and the Path-Attainer practising for the realisation of that Fruit on the other; and the Consummate One who is the Fruit-Attainer on the one hand, and the Path-Attainer practising for the realisation of that Fruit on the other. Therefore it is clear that Path-attainment is not immediately followed by Fruit-attainment, except possibly where imminent death of the newly arisen Path-attainer intervenes, when, of course, Fruit-attainment taking precedence over death, according to the Sutta quoted earlier would immediately follow Path-attainment. This is the only instance one can think of where the Path is immediately followed by its Fruit, Fruit-attainment precipitated by impending death.

From the foregoing we have seen:

(1) that the Dhamma-Striver and the Faith-Striver are those who, transcending the plane of the Commoner, have entered the right path, entered the plane of the Worthy,

(2) that they are endowed with the Five Controlling Faculties which only the Noble Ones possess, unshared by the Commoner;

(3) that they are endowed with the Path of Stream-Entrance (sotāpattimaggaśamangino);

(4) that they are established in the Path of Stream-Entrance (sotāpattimaggaṭṭha); [41]
(5) that they are incapable of passing away without realising the Fruit of Stream-Entrance;

(6) that there are Four Persons who are practising the same four things each for the realisation of the four Fruits. These Four Persons are identified in the Puggala-Paññāatti (page 73) as the Four Path-Attainers thus: [see Human Types 103]

"Here who are the Four Persons who are Path-endowed, and who the Four Persons who are Fruit-endowed?"

The Stream-Entrant, and he who practises for the realisation of the Fruit of Stream-Entrance; the Once-Returner, and he who practises for the realisation of the Fruit of Once-Return; the Non-Returner, and he who practises for the realisation of the Fruit of Non-Return; and the Consummate One, and he who practises for the realisation of the Fruit of the Consummate State. These Four Persons are Path-endowed, and these four are Fruit-endowed".¹

It will be noted that these are the Four Pairs of Persons, the Eight kinds of Individuals (cattāri purisayugāni aṭṭhapurisapuggalā) often mentioned in the Suttas.

Path-and Fruit-attainment is a two-way process, i.e., an abandonment and a development, as in the case of Meditation (jhāna) attainment. What was stated so far is the way of development. One aspect of the way of abandonment is stated in the following passage from the Puggala-Paññāatti (pages 17 - 18) [see Human Types 26-27] [42]

¹ PTs Pug, 73, BJT Pug, 404 [8]

puggalapaññatiippakaraṇa, aṭṭhakaniddesa

1. tattha katame cattāro maggasamāngino, cattāro phalasamaṅgino puggalā:
sotāpanno, sotāpattiphalasacchikiriyaḥ paripanno sakadāgāmi,
sakadāgāmiphalasacchikiriyaḥ patipanno, anāgāmi, anāgāmiphalasacchikiriyaḥ
patipanno, arahā, arahattaphalasacchikiriyaḥ patipanno.
ime cattāro maggakasamaṅgino, cattāro phalasamaṅgino puggalā.
The person practising for the abandonment of the Three Fetters is the person practising for the realisation of the Fruit of Stream-Entrance; the person whose Fetters are abandoned is called Stream-Entrant.¹

The person practising for the decrease of lust and ill will is the person practising for the realisation of the Fruit of Once-Return; the person whose lust and ill will have been decreased is called Once-Retumer.

The person practising for the complete abandonment of lust for rebirth in the form and formless worlds, of pride, agitation, and ignorance is the person practising for the realisation of the Fruit of the Consummate State; the person whose lust for rebirth in the form and formless worlds, pride, agitation, and ignorance are abandoned completely is called the Consummate One.

Another fact that is clearly stated here and which is in conformity with the Suttas cited earlier (pages 14, 19, 23) is that it is the Fruit-Attainer who abandons the Fetters. The Path-Attainer works for that end with the attainment of which he becomes Fruit-Attainer. Thus the Path-Attainer has much to do which occupies much more than one thought-moment of his time, for it takes all the Path-Attainer’s time to mature into Fruit-Attainer before he passes away from that life.

The facts so far considered leave no room for the view that the Path is immediately followed by its Fruit, since the Four Path-Attainers have to work with diligence just as much as the three Fruit-Attainers. The Buddha has declared that the Seven Learners are not exempt from this requirement. Only the Consummate One is not bound by it. The Path-Attainer does not automati-[43]

¹ PTS Pug, 17f, BJT Pug, 276

_puggalapaññattippakaraṇa, ekaka niddesa_

47. _tiṇṇaṃ saṃyojanānaṃ paḥnāya paṭipanno puggalo sotāpatti phalasacchikiriyaṃ paṭipanno, yassa puggalassa tiṇi saṃyojanāṇi paḥnāni. ayaṃ vuccati puggalo sotāpanno._
-cally attain to the Fruit immediately just by virtue of his Path-Attainment. According to the Suttas one of two things make Fruit-Attainment possible: (1) diligent work, or (2) the crisis of approaching death: diligent work spread over a period, whether long or short, which will hasten the attainment, or failing that the crisis of impending death which provides the necessary impetus to attainment.

In this matter the Buddha’s instructions are clear as set forth in the following Sutta.

"Here, monks, a monk may say thus: 'Face to face with the Blessed One, friend, have I heard, face to face have I received this. This is the Dhamma, this is the Vinaya, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be studied, placed beside the Sutta and compared with the Vinaya. When placed beside the Sutta and compared with the Vinaya, should they not fit in with the Sutta, nor accord with the Vinaya, you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by that monk'. Thus, monks, you should reject it. If they fit in with the Sutta and accord with the Vinaya, then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by the monk'. Monks, understand this as the first Great or Principal appeal to Authority.

"Again, monks, a monk may say: 'In such and such a residence lives a community of monks with an elder, a leader. Face to face with that community of monks have I heard, face to face have I received it. This is the Dhamma, this is the Vinaya, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be studied, placed beside the Sutta and compared with the Vinaya. When placed beside the Sutta and compared with the Vinaya, should they not [44]
fit in with the Sutta nor accord with the Vinaya you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by that monk'. Thus, monks, you should reject it. If they fit in with the Sutta and accord with the Vinaya, then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by that community of monks.'

Monks, understand this as the second Great or Principal appeal to Authority.

"Again, monks, a monk may say: 'In such and such a residence live many elder monks, of great knowledge, who have mastered the tradition (āgama), Dhamma-bearers, Vinaya-bearers, Tabulated Summary-bearers. Face to face with these elders have I heard, face to face have I received it. 'This is the Dhamma, this is the Vinaya this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be well studied, placed beside the Sutta and compared with the Vinaya. When placed beside the Sutta and compared with the Vinaya, should they not fit in with the Sutta, nor accord with the Vinaya, you should come to the conclusion: 'Truly this is not the word of the Blessed One, and has been wrongly grasped by those elders'. Thus, monks, you should reject it. If they fit in with the Sutta and accord with the Vinaya, then you should come to the conclusion: 'Truly this is the word of the Blessed One, and has been rightly grasped by those elders'.

Monks, understand this as the third Great or Principal appeal to Authority.

"Again, monks, a monk may say: 'In such and such a residence lives a monk, an elder, of great knowledge, who has mastered the tradition, a Dhamma-bearer, a Vinaya-bearer, a Tabulated Summary-bearer. Face to face with this elder have I heard, face to face with him have I received it. This is the Dhamma, this is Vinaya, this is the message of the Teacher'. Monks, the speech of that monk should neither be welcomed nor reviled. Non-welcoming, non-reviling, every word and syllable should be [45]
well studied, placed beside the Sutta and compared with the Vinaya. When placed beside the Sutta and compared with the Vinaya, should they not fit in with the Vinaya, should they not fit in with the Sutta, nor accord with the Vinaya, you should come to the conclusion: 'Truly this is not the word of the Blessed one, and has been wrongly grasped by that elder'. Thus, monks, you should reject it. If they fit in with the Sutta and accord with the Vinaya, then you should come to the conclusion: 'Truly this is the word of the Blessed one and has been rightly grasped by that elder'.

Monks, understand this as the fourth Great or Principal appeal to Authority.¹ [46]

¹ PTS D ii, 124 – 26, BJ T D ii, 192 [16]

dīghanikāya, mahāvagga, mahāparinibbānasutta, cattāro mahāpadesā

PTS A ii, 168-70, BJ T A ii, 326 [4. 4. 3. 10.]

aṅguttaranikāya, catukkanipāta, catuttha paññāsaka, saṅcetaniyavagga, mahāpadesadesanāsutta

tatra kho bhagavā bhikkhū āmantesi: "cattāra' me bhikkhave mahāpadese desissāmi. tam suṇātha sādhukaṁ manasi karotha, bhāsissāmi"ti. "evambhante"ti kho te bhikkhū bhagavato paccassosuṁ, bhagavā etadavoca:

idha bhikkhave bhikkhū evaṁ vadeyya: "sammukhā metaṁ avuso bhagavato sutaṁ, sammukhā paṭiggahitaṁ, ayaṁ dhammo ayaṁ vinayo idaṁ satthussāsanaṁ" tassa bhikkhave bhikkhuno bhāsitaṁ neva abhinanditabbaṁ na paṭikkositabbaṁ. anabhīnanditvā appaṭikkositvā tāni padabyaṅjanāni sādhunaṁ uggahetvā suṭte otāretabbāni vinaye sandassetabbāni. tāni ce suṭte otāriyamāṇāni vinaye sandassiyamāṇāni na ceva suṭte otaranti na ca vinaye sandassiti, niṭṭhamettho gantabbaṁ: addhā idaṁ na ceva tassa bhagavato vacanaṁ. imassa ca bhikkhuno duggahitiṁ. iti hetuṁ bhikkhave cāccheyyātha. tāni ce suṭte otāriyamāṇāni vinaye sandassiyamāṇāni suṭte ceva otaranti vinaye cā sandissitā, niṭṭhamettho gantabbaṁ: 'addhā idaṁ tassa bhagavato vacanaṁ. imassa ca bhikkhuno suggahitaṁ. iti hetum bhikkhave paṭhamañā mahāpadesaṁ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṁ vadeyya: amukasmiṁ nāma āvase saṅgho viharati sathero sapāmokkhā. tassa me saṅghassā sammukhā sutaṁ sammukhā paṭiggahitaṁ 'ayaṁ dhammo ayaṁ vinayo idaṁ satthussāsanaṁ'nti tassa bhikkhave bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ. anabhīnanditvā appaṭikkositvā tāni padabyaṅjanāni sādhukam uggahetvā suṭte otāretabbāni vinaye sandassetabbāni tāni ce suṭte otāriyamāṇāni vinaye sandassiyamāṇāni na ceva suṭte otaranti na ca vinaye sandissitā, niṭṭhamettho gantabbaṁ: 'addhā idaṁ na ceva tassa bhagavato vacanaṁ, tassa ca saṅghassā duggahitaṁ. iti hetum bhikkhave cāccheyyātha. tāni ce suṭte otāriyamāṇāni vinaye sandassiyamāṇāni suṭte ceva otaranti vinaye cā sandissitā, niṭṭhamettho gantabbaṁ: addhā idaṁ tassa bhagavato vacanaṁ, tassa ca saṅghassā suggahitaṁ. iti hetuṁ bhikkhave dutiyaṁ mahāpadesaṁ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṁ vadeyya: amukasmiṁ nāma āvase sambahulā therā bhikkhu viharanti bahussatā āgatāgamā dhammadharā vinayadharā mātikādharā. tesasme therānaṁ sammukhā sutaṁ sammukhā paṭiggahitaṁ 'ayaṁ dhammo ayaṁ vinayo idaṁ satthussāsanaṁ'nti. tassa bhikkhave bhikkhuno bhāsitaṁ neva abhinanditabbaṁ nappaṭikkositabbaṁ. anabhīnanditvā appaṭikkositvā tāni padabyaṅjanāni sādhukam uggahetvā suṭte otāretabbāni vinaye sandassetabbāni. tāni ce suṭte otāriyamāṇāni vinaye sandassiyamāṇāni na ceva suṭte otaranti na ca vinaye sandissitā, niṭṭhamettho gantabbaṁ:
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"addhā idam na ceva tassa bhagavato vacanaṁ, tesaṅca therānaṁ duggahita'nti. iti hetāṁ bhikkhave chaḍdeyyātha tāni ce suṭte otāriyamānāṁi vinaye sandassiyamānāṁi suṭte ceva otarantī vinaye ca sandissanti, niṭṭhametthā gantabbaṁ: 'addhā idam tassa bhagavato vacanaṁ, tesaṅca therānaṁ duggahita'nti.
idaṁ bhikkhave tatiyaṁ mahāpadesaṁ dhāreyyātha.

idha pana bhikkhave bhikkhu evaṁ vadeyya: 'amukasmiṁ nāma āvāse eko thero bhikkhu viharatī bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. tassa me therassa sammukhā sutaṁ sammukhā paṭiggahitaṁ 'ayaṁ dhammo ayaṁ vinayo idam satthusāsanaṁ. tassa bhikkhave bhikkhuno bhāsitaṁ neva abhinanditabbam nappatikkositabbam. anabhinanditvā appatikkositvā tāni padabyaṅjanāṁi sādhukaṁ uggahetvā suṭte otāretabbāṁ. vinaye sandassetabbāṁ. tāni ce suṭte otāriyamānāṁi vinaye sandassiyamānāṁi na ceva suṭte otaranī na ca vinaye sandissanti, niṭṭhametthā gantabbaṁ: 'addhā idam na ceva tassa bhagavato vacanaṁ, tassa ca therassa duggahita'nti. iti hetāṁ bhikkhave chaḍdeyyātha. tāni ce suṭte otāriyamānāṁi vinaye sandassiyamānāṁi suṭte ceva otaranī vinaye ca sandissanti, niṭṭhametthā gantabbaṁ: addhā idam tassa bhagavato vacanaṁ, tassa ca therassa suggahita'nti. Idaṁ bhikkhave catutthaṁ mahāpadesaṁ dhāreyyātha.

ime kho bhikkhave cattāro mahāpadesaṁ dhāreyyātha"ti.
NIBBĀNA
(What it is not)

It is a widely held view that everything, including nibbāna, is not-self (anattā). And if this in fact is so, then nibbāna is reducible to something mundane, something conditioned. But nibbāna is unique. It stands alone and does not share its qualities with anything else. It alone is unconditioned. If it is happiness, it is not of the mundane kind which is felt. Nibbāna’s happiness, being the happiness of relief, is not felt.¹ It is supreme happiness.² If it is lasting, it is so not in the sense of a self or a soul, but because this attainment, that is to say, the destruction of rebirth and the cessation of ill is irreversible.

What precisely is not-self, why is a thing not-self, and what results when a thing is not-self, are clearly explained by the Buddha in the following sutta passages. (1) “Form, monks, is impermanent; what is impermanent, that is ill: what is ill, that is not-self; what is not-self, that is not mine, that am I not, that is not my self.”³ So also are the other four aggregates. If nibbāna is not-self, then it follows that nibbāna is impermanent, and is therefore subject to ill, just as the five aggregates are. [48]

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¹ PTS A iv, 415, BJT A iv, 476 [9. 1. 4. 3]
navakanipāta, paṭhama paṇṭhasaka, mahāvagga, nibbānasukhasutta
āyasmā sāriputto etadavoca: sukhamidam āvuso nibbānaṁ sukhamidam āvuso, nibbānanti.
evam vutte āyasmā udāyī āyasmantaṁ sāriputtaṁ etadavoca: kiṁ panetha āvuso sāriputta
sukham yadettha natthi vedayitanti?
etadeva khottha āvuso sukhaṁ, yadettha natthi vedayitaṁ.
² PTS Dh, 30, BJT Dh, 76 [204]
dhammapadapāḷi, sukhavagga
8. ārogyaparamā lābhā santuṭhiparamaṁ dhananā [204] vissāsaramaṁ nāṭī nibbānaparamaṁ sukhaṁ.
³ PTS Thag, 86 [948], BJT Thag, 222 [948]
theragāṭhāpāḷi, viśatinipāta, pāraśariyatheraṭhāṭhā.
948. idam vatvā sālavane samano bhavittindriyo,
brāhmaṇo parinibbāyi isī kiṭapunabbhavo’ti.
⁴ PTS S iii, 22, BJT S iii, 38 [1. 1. 2. 4.]
saṃyuttoṇikāya, khandhakovagga, mūlapaṇṭhasaka, anicavagga, yadamiccasutta
15. sāvatthiyāṁ - rūpaṁ bhikkhave, aniccaṁ, yadamiccaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ
tadanantā, yadanatā taṁ "netaṁ mama neso hamāsmi, na me so atta’’ti evamaṁ
yathābhūtam sammapaṇṭhāya daṭṭhabbam. evam passaṁ bhikkhave, sutavā ariyasāvako
rūpasminipi nibbindati, vedanāyaṇi nibbindati, saññāyaṇi nibbindati. saṁkhāresupi
nibbindati, viññāṇasminipi nibbindati. nibbindāṁ virājīti, virāgā vimuccati, vimuttasminipi
vimuttaṁti nānaṁ hoti: khīṇā jāti vusitaṁ brahmaṇacariyaṁ kataṁ karaṇiyaṁ nāparaṁ
ithattāyaṁ pajāmati.
Please see Appendix for full text of sutta
(2) "Form, monks, is impermanent, feeling is impermanent, perception is impermanent, formations are impermanent, and consciousness is impermanent. Form, monks, is not-self, feeling is not-self, perception is not-self. All formations are impermanent (sabbe saṅkhārā aniccā), all things are not-self (sabbe dhammā anattā)." Here the Buddha views the five aggregates in two ways, namely, as formations (saṅkhārā) which are impermanent, and as things (dhammā) which are not-self 'All' (sabbe) qualifying 'formations' and 'things' cover the five aggregates only. Thus the Buddha confines not-self (anattā) to the mundane, leaving the unconditioned nibbāna uncontaminated with anything mundane. Arising, decay, and change, which are bound up with not-self, are not found in the unconditioned nibbāna. They are only found in the mundane." This is why 'saṅkhāra' is substituted with 'dhamma' in the Dharmapada, and not for the purpose of giving nibbāna a mundane attribute, namely, not-self. And the Dhammapada states:

'All things are not-self and when one sees this with wisdom, he wearies of ill. This is the path to purity

The commentary in accordance with the abovementioned Sutta passages, and a host of others besides, rightly says: 'There all things (sabbe dhammā) means the five aggregates only" [49]
(4) "Monks, those recluses and brahmans, who consider self in various ways, consider it as the five aggregates of grasping, or any one of them. " Here those recluses and brāhmaṇas asserted that there was a self in the five aggregates of grasping, or in any one of them, and the Buddha denied it, just there where they asserted it was. A concept without a referent in regard to the mundane was posited by these recluses and brahmans, and the Buddha pointed out that it had no basis in fact, that it is but a mere concept without a referent. It is like a man speaking of flowers that grew in the sky, or of the horns of a hare, and someone should tell him that these are mere concepts; that no flowers grew in the sky, and that hares do not have horns. The Buddha did not go further than deny self (atta) in the mundane sphere.

(5) "Monks, form is not-self. If form, monks, were the self, form would not tend to disease; and one could say of form: 'Let my form be thus, let it not be thus' monks, because form is not-self, therefore form tends to disease; and one could not say of form: 'Let my form be thus, let it not be thus'² The Sutta goes on to say the same thing with regard to the other four aggregates too.

Now if one claims that nibbāna is not-self (anattā), then one also claims that nibbāna tends to disease as much as the five aggregates. This is to drag nibbāna down to the level of the mundane. But nibbāna is the complete transcension of the mundane with its concept of a self and of its denial. The seeing of the mundane as [50]

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1 PTS S iii, 46, BJT S iii, 82 [1. 1. 5. 5] sāmyuttanikāya, khandhakavagga, mūlapaṇṇāsaka, attadīpavagga, samanupassānasutta ye hi keci bhikkhave, sāmanavā brahmaṇā vā anekavihitām attānaṃ samanupassamāna samanupassanti, sabbe te pañcupādānakkhandhe samanupassanti, etesaṃ vā aṇḍataram. Please see Appendix for full text of sutta

2 PTS S iii, 66-7, BJT S iii, 114 [1. 2. 1. 7.] sāmyuttanikāya, khandhakavagga, mūlapaṇṇāsaka, upayavagga, pañcavaggiya sutta rūpaṃ bhikkhave, anattā, rūpaṇca hidam bhikkhave, attā abbhavissa nayidaṃ rūpaṃ ābhādhaṃ samvatteyya, labbhetha ca rūpe evam me rūpaṃ hotu, evam me rūpaṃ mā ahosi’ti. yasma ca kho bhikkhave, rūpaṃ anattā, tasā rūpaṃ ābhādhaṃ samvatthi. na ca labbhati rūpe "evam me rūpaṃ hotu, evam me rūpaṃ mā ahosi’ti. vedanā bhikkhave, anattā . . . . pe . . . . saṅkhaṃ bhikkhave, anattā . . . . pe . . . . saṅkhaṃ bhikkhave, anattā . . . . pe . . . . viññānaṃ bhikkhave, anattā, viññānaṃca hidam bhikkhave, attā abbhavissa nayidaṃ viññānaṃ ābhādhaṃ samvatteyya, labbhetha ca viññāne "evam me viññānaṃ hotu, evam me viññānaṃ mā ahosi’ti. yasma ca kho bhikkhave, viññānaṃ anattā, tasā viññānaṃ ābhādhaṃ samvatthi. na ca labbhati viññāne "evamme viññānaṃ hotu, evamme viññānaṃ mā ahosi’ti. taṃ kimmaṅñatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā aniccaṃ vā’ti? aniccaṃ bhante. yaṃ pananiccagam, dukkhāṃ vā taṃ sukhāṃ vā’ti? dukkhāṃ bhante. yaṃ pananiccagam, dukkhāṃ vipariṇāmamadhammam, kallam nu taṃ samanupassituṃ ’etaṃ mama, eso’hamasmi, eso me attā’ti? no hetam bhante. taṃ kimmaṅñatha bhikkhave, vedanā . . . . pe . . . . saṅkhaṃ . . . . pe . . . . saṅkhaṃ . . . . pe . . . . taṃ kimmaṅñatha bhikkhave, viññānaṃ niccaṃ vā aniccaṃ vā tī? aniccaṃ bhante. yaṃ pananiccgam, dukkhāṃ vā taṃ sukhāṃ vā’ti? dukkhāṃ bhante. yaṃ pananiccgam dukkhāṃ vipariṇāmamadhammam, kallam nu taṃ samanupassituṃ, ’etaṃ mama, eso’hamasmi, eso me attā’ti? no hetam bhante.
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tasmātiha bhikkhave, yaṁ kiñcī rūpaṁ attānāgatapaccuppanaṁ, ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā, hīnaṁ vā pañītaṁ vā, yaṁ dūre santike vā, sabbam rūpaṁ, netaṁ mama, nesohamsi. na me so attā ‘ti, evametaṁ yathābhūtaṁ sammappaṁṇāya daṁṭhabbam. . . pe . . . yā kāci vedana . . . pe . . . yā kāci saṁñā . . . pe . . . ye keci samkhārā . . . pe . . . yaṁ kiñcī viññānaṁ attānāgatapaccuppannam, ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā pañītaṁ vā, yaṁ dūre santike vā sabbam viññānaṁ ‘netaṁ mama, neso ‘hamasmī, na me so attā ‘ti evametaṁ yathābhūtaṁ sammappaṁṇāya daṁṭhabbam.


Idamavoca bhagavā, attamanā pañcavaggiya bhikkhū bhagavato bhāsitam abhinandum. Imasmiṇca pana veyyākarasmiṁ bhāṇamāne pañcavaggiyaṁ bhikkhūnaṁ anupādāya āsavehi cittāni vimuccimsūti.

Please see Appendix for full text of sutta
not-self is the path to purity but not purity itself which is the unconditioned (asankhata), or the deathless (anatta), nibbāna, notwithstanding the visuddhimagga statement: "Empty of self is the deathless state"

(6) The Buddha explains clearly in the following Sutta what 'empty of self' means. Here the anatta teaching is expressed in a different way, thus: "Monks, because the world is empty of a self, or anything belonging to a self, therefore it is said, 'The world is empty' What ānanda is empty of a self, or anything belonging to a self? Eye ānanda, is empty of a self, or anything belonging to a self and eye-consciousness is empty of a self, or anything belonging to a self..." This is repeated with regard to ear, sounds, and ear-consciousness, and so on.

On another occasion the Buddha, teaching the practice that is helpful, or conducive to, nibbāna. (nibbānasappāya) says, that one views eye, forms, eye-consciousness, and eye-contact as impermanent (anicca). Whatever is experienced, whether happiness, ill or neither happiness nor ill arises dependent on eye-contact, one views that too as impermanent (anicca). So also with regard to ear and sounds etc., nose and smells etc., tongue etc., all of them he views as impermanent (anicca).

In the next Sutta these same things are viewed as ill followed by the next Sutta in which these same things are viewed as not-self (anatta).

Now when viewing of things as not-self is helpful for, or conducive to, nibbāna, nibbāna itself cannot be not-self (anatta). [51]

1 PTS Vis Mag ii, 513, SHB Vis Mag, 383 [16]
visuddhimagga, indriyasaccanidessa, suññataviniccaya
atta suññam amatapadām.

[ dhūva subha sukhattasuññam purimadvayam attasuññamamatapadām,
dhūva sukha attavirahito maggo iti suññatā tesu.]

2 PTS S iv, 54, BJT S iv, 120 [1. 9. 2.]
samyuttanikāya, saḷāyatanasaṁyutta, channaavagga, suññalokasutta
85. ekamantam nisimmo kho āyasma ānando bhagavantam etadavoca:
suñño loko suñño lokoti bhante vuccati, kittāvātā nukho bhante suñño lokoti vuccaten? yasmā
cia kho ānanda, suññam attena vā attaniyena vā, tasmā suñño lokoti vuccati.

kiñca ānanda, suññam attena vā attaniyena vā:
cakkhaṃ kho ānanda, suññam attena vā attaniyena vā, rāpā suññā attena vā attaniyena vā,
cakkhuviññānaṃ suññam attena vā attaniyena vā, cakkhusamphasso suñño attena vā
atanniayena vā yampidaṃ cakkhusamphassapaccayā uppaṭṭi veditaṃ sukhām vā dukkhaṃ vā
dukkhamasukhām vā tampi suññam attena vā attaniyena vā.
sotāna suññam attena vā attaniyena vā, saddā suññā attena vā attaniyena vā, sotaviññānaṃ suññam attena vā attaniyena vā, sotasaṃphasso suñño attena vā attaniyena vā yampidaṃ
sotasaṃphassapaccayā uppaṭṭi veditaṃ sukhām vā dukkhaṃ vā adukkhamasukhām vā
tampi suññam attena vā attaniyena vā.
ghanāṃ suññam attena vā attaniyena vā, gandhā suññā attena vā attaniyena vā,
ghanaviññānaṃ suññam attena vā attaniyena vā, ghanasamphasso suñño attena vā attaniyena vā yampidaṃ ghanasamphassapaccayā uppaṭṭi veditaṃ sukhām vā dukkhaṃ vā
adukkhamasukhām vā tampi suññam attena vā attaniyena vā.
jīvha suññā attena vā attaniyena vā, rasā suññā attena vā attaniyena vā, jīvahāviññānaṃ
suññam attena vā attaniyena vā, jivhāsamphasso suñño attena vā attaniyena vā yampidaṃ jivhāsamphassapaccayā uppaṃjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tampi suññaṃ attena va attaniyena vā.
kāyo suñño attena vā attaniyena vā, phoṭṭhabbā suñña attena vā attaniyena vā,
kāyaviññānaṃ suññaṃ attena vā attaniyena vā, kāyasamphasso suñño attena vā attaniyena vā
yampidaṃ kāyasamphassapaccayā uppaṃjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
adukkhamasukhaṃ vā tampi suññaṃ attena vā attaniyena vā.
mano suñño attena vā attaniyena vā, dhammā suñña attena vā attaniyena vā, manoviññānaṃ
suññaṃ attena vā attaniyena vā, manosamphasso suñño attena vā attaniyena vā yampidaṃ
manosamphassapaccayā uppaṃjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tampi suññaṃ attena vā attaniyena vā.
yasmā ca kho ānanda, suññaṃ attena vā attaniyena vā, tasmā suñño lokoti vucaṭṭi.
While the Suttas cited above limit themselves to the consideration of the personality and therefore to the animate, this Sutta, since it considers the world (loka), surveys a wider field which includes the six sense-bases that embrace the inanimate as well. This is as far as it can go, and it is the whole range of the mundane. If the doctrine of not self (anatta) were to penetrate further afield beyond the mundane into the unconditioned, then nibbāna, which to the earnest follower of the Dhamma is the thought of his day and the dream of his night, will cease to be the unconditioned any more. And the uttermost freedom from all fetters human and divine, which is the cessation of ill, would be impossibility. Here too, as before, the Sutta of the Four Great or Principal Authorities applies.

mahāpadesadesanāsutta

That nibbāna, the unconditioned, should not be considered as not-self (anatta) but as happiness (sukha), is stated in the following Sutta:

"Here, monks, a certain person dwells contemplating ill (dukkhānupassī) in all formations (sabbasankhāresu), not-self (anatta) in all things (sabbesu dhāmesu); he dwells contemplating happiness in nibbāna (nibbāne sukhānussaddassī), perceiving happiness therein (sukhasaṅgī), experiencing happiness (sukharaṇāmedvedi), continually, uninterruptedly, inclined towards it in mind, and penetrating it with wisdom. Having destroyed the cankers, he abides cankerless here and now, Mind-free and Wisdom-freed. Monks, this is the first person who is worthy of offerings . . . the world's peerless field of merit." [52]

1 PTS S iv, 133-35, BJT S iv, 268 [1. 15. 2. - 1. 15. 4.]

saḷīyatanasamīyutta, tatiyo paññāsako, navapuraṇavagga, sappāyasutta, dutiyasappāyasutta & tatiyasappāyasutta

sappāyasutta
147. nibbānasappāyam vo bhikkhave paṭipadaṃ desissāmi. taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmīti.
katamā ca sā bhikkhave nibbānasappāyā paṭipadā:

idha bhikkhave bhikkhu cakkhum aniccanti passati, rūpā aniccāti passati, cakkhuviṇṇānam aniccanti passati, cakkhusamphasso aniccoti passati, yampidam cakkhusamphassappacayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tampi aniccanti passati.
sotam aniccanti passati, saddā aniccuti passati, sotaviṇṇānam aniccanti passati, sotasamphasso aniccoti passati, yampidam sotasamphassappacayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tampi aniccanti passati.
jīvā aniccāti passati, rasā aniccāti passati, jīvaviṇṇānam aniccanti passati, jīvhasamphasso aniccoti passati, yampidam jīvhasamphassappacayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tampi aniccanti passati.
kāyo aniccoti passati, phoṭhabhā aniccāti passati, kāyaviṇṇānam aniccanti passati, kāyasamphasso aniccoti passati, yampidam kāyasamphassappacayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tampi aniccanti passati.
mano aniccoti passati, dhammā aniccāti passati, manoviṇṇānam aniccanti passati, manusamphasso aniccoti passati, yampidam manusamphassappacayā uppajjati vedayitaṃ sukham vā dukkham vā adukkhamasukham vā tampi aniccanti passati.
aṇam kho sā bhikkhave nibbānasappāyā paṭipadāti.

dutiyasappāyasutta
148. nibbānasappāyam vo bhikkhave paṭipadaṃ desissāmi. taṃ suṇātha sādhukaṃ manasi karotha, bhāsissāmīti.
katamā ca sā bhikkhave nibbānasappāyā paṭipadā:

idha bhikkhave bhikkhu cakkhum dukkhandi passati, rūpā dukkhandi passati,
footnote continued from previous page
cakkhuvinñāṇam dukkanti passati, cakkhusamphasso dukkhoti passati, yampidaṃ cakkhusamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.
idha bhikkhave sotaṃ dukkanti passati, saddā dukkanti passati, sotaviññānaṃ dukkanti passati, sotasamphasso dukkhoti passati, yampidaṃ sotasamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.
idha bhikkhave ghānaṃ dukkanti passati, gandhā dukkanti passati, ghānaviññānaṃ dukkanti passati, ghānasamphasso dukkhoti passati, yampidaṃ ghānasamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.
jivhā dukkhāti passati, rasā dukkhāti passati, jivhāviññānaṃ dukkanti passati, jivhāsamphasso dukkhoti passati, yampidaṃ jivhāsamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.
kāyo dukkoti passati, phoṭhhabbā dukkhāti passati, kāyaviññānaṃ dukkanti passati, kāyasamphasso dukkhoti passati, yampidaṃ kāyasamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.
mano dukkoti passati, dhammā dukkhāti passati, manoviññānaṃ dukkanti passati, manosamphasso dukkhoti passati, yampidaṃ manosamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi dukkhanti passati.
ayaṃ kho să bhikkhave nibbānasappāyaṃ paṭipadāti.

tatiyasappāyasutta
149. nibbānasappāyaṃ vo bhikkhave paṭipadaṃ desissāmi. taṃ sunātha, sādhukam manasi karotha, bhāsisissāmi.
katamā ca să bhikkhave nibbānasappāyaṃ paṭipadāti:

idha bhikkhave bhikkhu cakkhaṃ anattāti passati, rūpā anattāti passati, cakkhuvinñānaṃ anattāti passati, cakkhusamphasso anattāti passati, yampidaṃ cakkhusamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.
sotaṃ anattāti passati, saddā anattāti passati, sotaviññānaṃ anattāti passati, sotasamphasso anattāti passati, yampidaṃ sotasamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.
jivhā anattāti passati, rasā anattāti passati, jivhāviññānaṃ anattāti passati, jivhāsamphasso anattāti passati, yampidaṃ jivhāsamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.
kāyo anattāti passati, phoṭhhabbā anattāti passati, kāyaviññānaṃ anattāti passati, kāyasamphasso anattāti passati, yampidaṃ kāyasamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.
mano anattāti passati, dhammā anattāti passati, manoviññānaṃ anattāti passati, manosamphasso anattāti passati, yampidaṃ manosamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi anattāti passati.
ayaṃ kho să bhikkhave nibbānasappāyaṃ paṭipadāti.

PTS Spk / SA ii, 402, SHB Spk / SA ii, 32 [34. 5. 2]
saṃyuttanikāya atthakathā (sāratthappakāsini), aniccanibbānasappāyasuttādivaṇṇanā
Dutiye nibbānasappāyaṃ nibbānassa sappāyaṃ upakārapaṭipadaṃ. Tatiyādisupi eseva nayo. Paṭipājyā pana catūsupi etesu suttesu saha vipassanāya cattāro magga kathitā.
When a person grows weary of all conditioned things, whether they are called formations or things, which are stamped with the three characteristics of impermanence, ill, and not-self, he loosens the fetters that bind him, and proceeds towards the freedom and happiness of nibbāna, says the Sutta.

The eye, monks, is impermanent (anicca); what is impermanent that is ill (dukkha); what is ill that is not-self (anatta); what is not-self is not mine, that am I not, that is not my self. Thus it should be seen with clear understanding as it truly is . . . mind is impermanent . . . Thus seeing, the learned disciple of the noble is weary of eye . . . weary of mind. Weared, he is estranged; estranged, he is free; in being freed he knows that the is free. Destroyed is birth, lived is the life of purity, done what had to be done, and after this present life there is no beyond.¹

Thus seeing "the instructed disciple of the noble one is disenchanted as regard eye is disenchanted as regards mind; being disenchanted he unstains and when he has unstained his mind is released; when it has been released he has the knowledge, it has been released and he understands, "Birth has been exhausted; the celebate life has been lived; what ought to be done has been done and there is nothing of this to be again" (Soma Thera’s translation). [53]

¹ PTS A iv, 14, BJT A iv, [7. 1. 2. 6. - 7. 1. 2. 9.]
1 footnote continued from previous page

(6) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasankhāresu aniccānupassī viharati aniccāsanaṃ anicca-apatīsāvādī satataṃ samitaṃ abbokinnām cetassā adhimuccamāno paññāya pariyogāhamāno. so pañcannām orambhāgiyānam saññojanānām parikkhayā sasankhārapiyānābāyā hoti. ayam bhikkhave, chaṭṭhama puggalo āhuneyyo pāhuneyyo dakkhineyyo aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassā.

(7) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasankhāresu aniccānupassī viharati aniccāsanaṃ anicca-apatīsāvādī satataṃ samitaṃ abbokinnām cetassā adhimuccamāno aṅñāya pariyogāhamāno. so pañcannām orambhāgiyānam saññojanānām parikkhayā uddhamśoto hoti akāniṣṭhagāmi. ayam bhikkhave, sattamo puggalo āhuneyyo, pāhuneyyo dakkhineyyo aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassā.

ime kho bhikkhave, satta puggalā āhuneyyā pāhuneyyā dakkhineyyā aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassāti.

7. 1. 2. 7  
dukkanupassī suttaṃ  
(sāvatthinīdānam)

17. sattime bhikkhave, puggalā āhuneyyā pāhuneyyā dakkhineyyā aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassā.

katama satta:

(1) Idha bhikkhave, ekacco puggalo sabbasankhāresu dukkhanupassī viharati dukkhasaṇīṇī dukkhapaṭīsaṃvedī satataṃ samitaṃ abbokinnaṃ cetassā adhimuccamāno paññāya pariyogāhamāno. so āsavānaṃ khaya anāsavānaṃ cetovinimutīṃ paññāvisthuṃ diṭṭheva dhamme sayam abhiṣīṇa sacchikatvā upasampajjā viharati. ayam bhikkhave, paṭhamo puggalo āhuneyyo pāhuneyyo dakkhineyyo aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassā.

(2) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasankhāresu dukkhanupassī viharati dukkhasaṇīṇī dukkhapaṭīsaṃvedī satataṃ samitaṃ abbokinnaṃ cetassā adhimuccamāno paññāya pariyogāhamāno. tassa apubbam acarimam āsavapariyādānañca hoti jivitapariyādānañca. ayam bhikkhave, dutiya puggalo āhuneyyo pāhuneyyo dakkhineyyo aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassā.

(3) Puna ca paraṃ bhikkhave, idhekacco puggalo sabbasankhāresu dukkhanupassī viharati dukkhasaṇīṇī dukkhapaṭīsaṃvedī satataṃ samitaṃ abbokinnaṃ cetassā adhimuccamāno paññāya pariyogāhamāno. so pañcannām orambhāgiyānam saññojanaṇānaṃ parikkhayā antarāparinibbāyī hoti. ayam bhikkhave, tatiya puggalo āhuneyyo pāhuneyyo dakkhineyyo aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassā.

(4) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasankhāresu dukkhanupassī viharati dukkhasaṇīṇī dukkhapaṭīsaṃvedī satataṃ samitaṃ abbokinnaṃ cetassā adhimuccamāno paññāya pariyogāhamāno. so pañcannām orambhāgiyānam saññojanaṇānaṃ parikkhayā upahaccaparinibbāyī hoti. ayam bhikkhave, catuttho puggalo āhuneyyo pāhuneyyo dakkhineyyo aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassā.

(5) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasankhāresu dukkhanupassī viharati dukkhasaṇīṇī dukkhapaṭīsaṃvedī satataṃ samitaṃ abbokinnaṃ cetassā adhimuccamāno paññāya pariyogāhamāno. so pañcannām orambhāgiyānam saññojanaṇānaṃ parikkhayā asankhāraparinibbāyī hoti. ayam bhikkhave, pañcama puggalo āhuneyyo pāhuneyyo dakkhineyyo aṅjalikanāṇīyo anuttaram puññakkhettaṃ lokassā.

(6) puna ca paraṃ bhikkhave, idhekacco puggalo sabbasankhāresu dukkhanupassī viharati

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dukkhasaṇī dukkhapaṭiṣaṇvedī satataṁ samitaṁ abbokinnatam cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannam orambhāgīyānāṃ saññojanaṇāṃ parikkhayā sasankhāraparinibbāy āhūtey yo pāhuṇeyyo dakkhiṇeyyo aṇjalikarāṇiyo anuttaram puṇākkhettam lokassa.

(7) puna ca paraṁ bhikkhave, idhekacco puggalo sabbadhammesu sattamupassī viharati dukkhasaṇī dukkhapaṭiṣaṇvedī satataṁ samitaṁ abbokinnatam cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannam orambhāgīyānāṃ saññojanaṇāṃ parikkhayā uddhamsohoti hoti akānīṭhagāmi. āyam bhikkhave, sattamo puggalo āhūneyyo, pāhuṇeyyo dakkhiṇeyyo aṇjalikarāṇiyo anuttaram puṇākkhettam lokassa.

ime kho bhikkhave, satta puggalā āhūneyya pāhuṇeyyo dakkhiṇeyya aṇjalikarāṇiyo anuttaram puṇākkhettam lokassasāti.

7. 1. 2. 8
anattānupassī suttaṃ
(sāvatthānīdānaṃ)

18. sattime bhikkhave, puggalā āhūneyya pāhuṇeyya dakkhiṇeyya aṇjalikarāṇiyo anuttaram puṇākkhettam lokassa.

katame satta:

(1) idha bhikkhave, ekacco puggalo sabbadhammesu anattānupassī viharati anattasaṇī anattapaṭiṣaṇvedī satataṁ samitaṁ abbokinnatam cetasā adhimuccamāno paññāya pariyogāhamāno. So āsavānaṃ khaya anāsavāna cetovimuttim paññāvimuttim diṭṭheva dhamme sayām abhiṇḍā sacchikatvā upasampajjī viharati. Ime kho bhikkhave, satta puggalā āhūneyya pāhuṇeyya dakkhiṇeyya aṇjalikarāṇiyo anuttaram puṇākkhettam lokassāti.

(2) puna ca paraṁ bhikkhave, idhekacco puggalo sabbadhammesu anattānupassī viharati anattasaṇī anattapaṭiṣaṇvedī satataṁ samitaṁ abbokinnatam cetasā adhimuccamāno paññāya pariyogāhamāno. tassa apubbaṃ acarimaṃ āsavapariyādānaṃ hoti jīvitaṃ paṇādānaṃ. āyam bhikkhave, dutiya puggalo āhūneyyo pāhuṇeyyo dakkhiṇeyyo aṇjalikarāṇiyo anuttaram puṇākkhettam lokassa.

(3) puna ca paraṁ bhikkhave, idhekacco puggalo sabbadhammesu anattānupassī viharati anattasaṇī anattapaṭiṣaṇvedī satataṁ samitaṁ abbokinnatam cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannam orambhāgīyānāṃ saññojanaṇāṃ parikkhayā antarāparinibbāy hoti. āyam bhikkhave, taṭṭiya puggalo āhūneyyo pāhuṇeyyo dakkhiṇeyyo aṇjalikarāṇiyo anuttaram puṇākkhettam lokassa.

(4) puna ca paraṁ bhikkhave, idhekacco puggalo sabbadhammesu anattānupassī viharati anattasaṇī anattapaṭiṣaṇvedī satataṁ samitaṁ abbokinnatam cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannam orambhāgīyānāṃ saññojanaṇāṃ parikkhayā upahaccaparinibbāy hoti. āyam bhikkhave, catuttho puggalo āhūneyyo pāhuṇeyyo dakkhiṇeyyo aṇjalikarāṇiyo anuttaram puṇākkhettam lokassa.

(5) puna ca paraṁ bhikkhave, idhekacco puggalo sabbadhammesu anattānupassī viharati anattasaṇī anattapaṭiṣaṇvedī satataṁ samitaṁ abbokinnatam cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannam orambhāgīyānāṃ saññojanaṇāṃ parikkhayā asankhāraparinibbāy hoti. āyam bhikkhave, pañcama puggalo āhūneyyo pāhuṇeyyo dakkhiṇeyyo aṇjalikarāṇiyo anuttaram puṇākkhettam lokassa.

(6) puna ca paraṁ bhikkhave, idhekacco puggalo sabbadhammesu anattānupassī viharati anattasaṇī anattapaṭiṣaṇvedī satataṁ samitaṁ abbokinnatam cetasā adhimuccamāno paññāya pariyogāhamāno. so pañcannam orambhāgīyānāṃ saññojanaṇāṃ parikkhayā sasankhāraparinibbāy hoti. āyam bhikkhave, chaṭṭhamo puggalo āhūneyyo pāhuṇeyyo dakkhiṇeyyo aṇjalikarāṇiyo anuttaram puṇākkhettam lokassa.
ime kho bhikkhave, satta puggalā āhuneyyo ṭakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassa.

7. 1. 2. 9
sukhānupassi suttam
(sāvatthinidānam)
19. sattime bhikkhave, puggalā āhuneyyā pāhuneyyā ṭakkhiṇeyyā añjalikaraṇīyā anuttaram puññakkhettam lokassāti.
katame satta:

(1) idha bhikkhave, ekacca puggalo nibbāne sukhānupassī viharati sukhasaṇī sukhapaṭisaṃvedi satataṃ samitaṃ abboκiṇṇam cetasā adhimuccamāno paññāya pariyoγāhamāno. so āsavānaṃ khaya anāsavāṃ cetovimuttiṃ paññāvīmuttiṃ dīṭṭheva dharmāte sayam abhiññā sacchikatvā upasampaṭṭa viharati. ayaṃ bhikkhave, pathamo puggalo āhuneyyo pāhuneyyo ṭakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassa.

(2) puna ca paraṃ bhikkhave, idhekacca puggalo nibbāne sukhānupassī viharati sukhasaṇī sukhapaṭisaṃvedi satataṃ samitaṃ abboκiṇṇam cetasā adhimuccamāno paññāya pariyoγāhamāno. tassa āpabbaṃ acarimaṃ āsavapariyādānaṃca hoti jīvita pariyoγādānaṃca. ayaṃ bhikkhave, dutiyo puggalo āhuneyyo pāhuneyyo ṭakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassa.

(3) puna ca paraṃ bhikkhave, idhekacca puggalo nibbāne sukhānupassī viharati sukhasaṇī sukhapaṭisaṃvedi satataṃ samitaṃ abboκiṇṇam cetasā adhimuccamāno paññāya pariyoγāhamāno. so pañcannam orambhāγiyaṇam saññojanānāṃ parikkhayā antaraṃparinibbāyi hoti ayaṃ bhikkhave, tatiyo puggalo āhuneyyo pāhuneyyo ṭakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassa.

(4) puna ca paraṃ bhikkhave, idhekacca puggalo nibbāne sukhānupassī viharati sukhasaṇī sukhapaṭisaṃvedi satataṃ samitaṃ abboκiṇṇam cetasā adhimuccamāno paññāya pariyoγāhamāno. so pañcannam orambhāγiyaṇam saññojanānāṃ parikkhayā upahacca parinibbāyi hoti. ayaṃ bhikkhave catutha puggalo āhuneyyo pāhuneyyo ṭakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassa.

(5) puna ca paraṃ bhikkhave, idhekacca puggalo nibbāne sukhānupassī viharati sukhasaṇī sukhapaṭisaṃvedi satataṃ samitaṃ abboκiṇṇam cetasā adhimuccamāno paññāya pariyoγāhamāno. so pañcannam orambhāγiyaṇam saññojanānāṃ parikkhayā asankhāraparinibbāyi hoti. ayaṃ bhikkhave, pañcama puggalo āhuneyyo pāhuneyyo ṭakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassa.

(6) puna ca paraṃ bhikkhave idhekacca puggalo nibbāne sukhānupassī viharati sukhasaṇī sukhapaṭisaṃvedi satataṃ samitaṃ abboκiṇṇam cetasā adhimuccamāno paññāya pariyoγāhamāno. so pañcannam orambhāγiyaṇam saññojanānāṃ parikkhayā sasankhāraparinibbāyi hoti. ayaṃ bhikkhave chaṭṭhamo puggalo āhuneyyo pāhuneyyo ṭakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassa.

(7) puna ca paraṃ bhikkhave idhekacca puggalo nibbāne sukhānupassī viharati sukhasaṇī sukhapaṭisaṃvedi satataṃ samitaṃ abboκiṇṇam cetasā adhimuccamāno paññāya pariyoγāhamāno. so pañcannam orambhāγiyaṇam saññojanānāṃ parikkhayā uddhamsoto

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(7) puna ca paraṃ bhikkhave, idhekacca puggalo sabbadhammesu anattānapassī viharati anattasaṇṇī anattapaṭisaṃvedi satataṃ samitaṃ abboκiṇṇam cetasā adhimuccamāno paññāya pariyoγāhamāno. so pañcannam orambhāγiyaṇam saññojanānāṃ parikkhayā uddhamsoto hoti akiṇṭhapagāmī. ayaṃ bhikkhave, sattamo puggalo āhuneyyo, pāhuneyyo ṭakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettam lokassa.

81
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hoti akinsiṭhaṭṭhami. ayaṃ bhikkhave, sattamo puggalo āhuneyyo pāhuṇeyyo dakkhiṇeyyo aṅjalikaraṇīyo anuttaranā puñṇakkhettamā lokassa.
imē kho bhikkhave, sattā puggalā āhuneyyā pāhuṇeyyā dakkhiṇeyyā aṅjalikaraṇīyā anuttaranā puñṇakkhettamā lokassāti.

PTS A iv, 46, BJT A iv, 350 [7. 1. 5. 5.]
sattakanipāta, paṭhama paṇṭhāsaka, mahāyaṇā vaggā, saṅkhittasattasaṅṇāsutta
(sāvatthinidānaṃ)
48. sattimā bhikkhave, saṃnā bhāvītā bahulikatā mahapphalā honti mahānisamṣā amatogadhā amatapariyosānā.
katamā satta:
asubhasaṅṇā, maraṇasaṅṇā, āhare paṭikkūlasaṅṇā, sabbaloke anabhīratasaṅṇā, aniccasaṅṇā, anice dukkhasaṅṇā, dukkhe anattasaṅṇā.
imā kho bhikkhave, sattasaṅṇā bhavītā bahulikatā mahapphalā honti mahānisamṣā amatogadhā amatapariyosānā, ti.
Please see Appendix for full description of the seven perceptions and the results of developing those seven perceptions in the vitthatasattasaṅṇāsutta
In another Sutta the Buddha teaches the perception of impermanence (aniccasañña), the perception of ill in impermanence (anicce dukkhasañña) and the perception of not-self in ill (dukkhe anattasañña) which, when developed and cultivated are great in result, great in advantage plunging into the deathless, ending in the deathless.¹

These Suttas show clearly that not-self (anatta) cannot be considered apart from impermanence (anicca) and ill (dukkha) since they are linked together. Not-self (anatta) does not stand by itself, for it proceeds from these two conditions, impermanence and ill. One condition flows into the other. Nibbāna is not ill (dukkha) but is happiness (sukha) and has to be regarded as such if one ever hopes to attain it. Thus it cannot be considered in the same way as everything else has to be considered. Even the happiness of nibbāna is different from every other kind of happiness. Nibbāna’s happiness is the happiness of relief, while all the other kinds of happiness are bound up with feeling (vedanā). The happiness of nibbāna does not change, while every other kind of happiness changes. Therefore the Buddha says: Monks, should a monk regard nibbāna as ill, it is impossible for him to be endowed with adaptive patience; it is impossible for him to enter the right path; without entering the right path it is impossible for him to realise the Fruit of Stream-Entrance, . . . , and the Consummate State. [54]

¹ PTS S iv, 1-2, BJT S iv, 2-4 [1. 1. 1.]

saññyuttanikāya, saññayatanasaññyutta, aniccavaggo, ajjhātāniccasutta

1. evaṃ me sutam, ekam samayaṃ bhagavāsāvatthiyam viharati jetavane anathapiṇḍikassā ārāme.
tatra kho bhagavā bhikkhā āmantesi "bhikkhavo" ti. "bhadante" ti te bhikkhā bhagavato paccassosuṃ.
bhagavā etadavoca:
cakkhuṃ bhikkhave aniccam, yadaniccam tam dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā tam netaṃ mama, neso’hammasi, na me’so attā, ti evametaṃ yathābhūtā sammappaññāya daṭṭhabbaṃ.
sotam aniccam, yadaniccam tam dukkhaṃ, yaṃ dukkhaṃ tadanattā yadanattā tam netaṃ mama, neso’hammasi, na me so attā’ti evametaṃ yathābhūtā sammappaññāya daṭṭhabbaṃ.
ghanam aniccam, yadaniccam tam dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā tam netaṃ mama, ne so’hammasi, na me so attā’ti evametaṃ yathābhūtā sammappaññāya daṭṭhabbaṃ.
jīvā aniccam, yadaniccam tam dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā tam netaṃ mama, neso’hammasi, na me so attā’ti evametaṃ yathābhūtā sammappaññāya daṭṭhabbaṃ.
kāyo anicco, yadaniccam tam dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā tam netaṃ mama, neso’hammasi, na me so attā’ti evametaṃ yathābhūtā sammappaññāya daṭṭhabbaṃ.
amo anicco, yadaniccam tam dukkhaṃ, yaṃ dukkhaṃ tadanattā, yadanattā tam netaṃ mama, neso’hammasi, na me so attā’ti evametaṃ yathābhūtā sammappaññāya daṭṭhabbaṃ.
evaṃ passaṃ bhikkhave sutavā arivāsavako cakkhusimipi nibbindati, sotasmimpi nibbindati, ghānasimipi nibbindati, jīvāyasimipi nibbindati, kāyasimipi nibbindati, manasimipi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttaśiṃi vimuttaśiṃi niñāṇaṃ hoti, kiññā jāti, vusitaṃ brahmavihariyaṃ, katam karaniyaṃ, nāparaṃ itthattāyaṭi pajānātīti.
Monks, should a monk regard nibbāna as happiness it is then possible for him to be endowed with adaptive patience; being thus endowed it is possible for him to enter the right path; having entered the right path, it is possible for him to realise Fruit of Stream-Entrance, . . . , and the Consummate State.1

Because the conditioned is the sphere where not-self (anatta) which is inseparable from impermanence (anicca) and ill (dukkha), holds sway, the disciple of the noble is wearied of, and estranged, and therefore freed, from the conditioned; and he knows that he is freed. This is nibbāna. Now if nibbāna, too, is not-self (anatta), has not then one to be wearied of, estranged, and freed, from nibbāna as well? How then can one attain nibbāna? Is it possible for one to be wearied of, estranged, and freed, from a thing and at the same time attain it? When one says that nibbāna is not-self (anatta) one also says that nibbāna has to be given up. And if that happens one continues to remain securely bound to sāṁsāra, and has not moved a step away from it. But the exhortation of the Buddha is to aspire to attain it:

Abandon everything that keeps thee bound;
In thine own self, thy own protection find.
As one should act whose turban is ablaze,
Act then aspiring for the deathless state.2 [55]

1 PTS A iii, 442-43, BJT A iii, 252 [6. 2. 5. 3. - 6. 2. 5. 6.]
anguttaranikāya, chakkānipāta, dūtiyo paṇṭāsako, ānisaṃsa vagga, nibbāna sutta
(sāvatthiṇidānaṃ)
47. so vata bhikkhave bhikkhū nibbānāṃ dukkanato samanupassanto anulomikāya khantiyā samanāgato bhavissatī, ti netam thānāṁ vijjati. anulomikāya khantiyā asamāgato sammataniyānam anukkissaṭī netam thānāṁ vijjati. sammataniyānam anukkamamāno sotāpattiphalam vā sakāgāmphalaṃ vā anāgāmphalaṃ vā arahattaṃ vā sacchikarissaṭī netam thānāṁ vijjati.
so vata bhikkhave bhikkhū nibbānāṃ sukkhato samanupassanto anulomikāya khantiyā samanāgato bhavissatī, ti netam thānāṁ vijjati. anulomikāya khantiyā asamāgato sammataniyānam anukkissaṭī netam thānāṁ vijjati. Sammataniyānam anukkamamāno sotāpattiphalam vā sakāgāmphalaṃ vā anāgāmphalaṃ vā arahattaṃ vā sacchikarissaṭī netam thānāṁ vijjati.

Please see Appendix for pātubbhāvasutta, ānisaṃsa sutta, aniccassutta, dukkhasutta, anattasutta, anavatthasuttam, ukkhitattasuttam, attamavasutta of the ānisaṃsa vagga

2 PTS S iii, 143, BJT S iii, 244 [1. 2. 5. 3.]
sāmyuttaniyāya, khandhakavagga, majjhimapanaṇṇasaka, pupphavagga, pheṇasutta
1. phenaśapindūpamā mūraṃ vedanā bubbuluppamā
maricikūpamā saññā samkhārā kadālūpamā,
māyāpamaṇa viññāṇaṃ dipitādiccabandhunā.
2. yathā yathā naṇam uti nijhāyati - yoniso upaparikkhati,
ruttakam tuucchakam hoti yo naṃ passati yoniso
3. yo imaṃ kāyaṃ gārayham - bhupipāññena desitam,
pahanam tiṇṇam dharmāṇam mūrapam passetha - chaḍḍhitam.
4. āyu usmā ca viññāṇam yadda kāyaṃ jahantimaṃ
apividdho tadā seti parabbhatham acetanam.
5. etādīsaṁyaṃ santāno māyāyam bālalāpiṇi,
vadhako eso akkhāto sāro etha na vijjati.
6. evam khandhe avekkheyya bhikkhu āraddhāvīriyo,
dīvā vā yadi vā ratti sampajāṆo patisattato.
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7. pajahe - sabbasanyogam kareyya saranattano,
careyyādittasīsova pathhayaṃ accutaṃ padanti.
*Soma Thera's translation*
SOME PARALLEL SUTTA PASSAGES

(1) Having cut off hair and beard, donning the orange robe, one goes from home to homelessness. Thus having gone forth, he puts away the Five Hindrances which weaken wisdom, is well established in the Four Foundations of Mindfulness, and having cultivated in their real essence the Seven Factors of Wisdom, attains nibbana which has nothing to do with either good or bad. ¹

(2) Monks, should one call these Five Hindrances a heap of demerit, he would be saying so rightly. Monks, a whole heap of demerit is the Five Hindrances.

Monks, should one call the Four Foundations of Mindfulness a heap of merit, he would be saying so rightly. Monks, a whole heap of merit are the Four Foundations of mindfulness. ²

(3) Monks, those monks who are novices recently gone forth, newly come to this doctrine and discipline, - those monks should [56]

¹ PTS A iii, 387, BJT A iii, 168 [6. 2. 1. 3.]

anguttaranikāya, chakkaniṭṭa, dutiya paṇṇasakko, mahāvagga, chaṭṭābhījātisutta
kathāṃ cāṇḍavā sukkabhījātīyo samāno akenhān asukkāṃ nibbānāṃ abhiyāyati:
idhānanda ekacco puggalo ucce kule paccijāto hoti: khattiya mahāsārakule vā brāhmaṇamahāsārakule vā gahapatimahāsārakule vā aḍḍhe mahaddhane mahābhoge pahūtājātāparajate pahūtavittupakaranā pahūtadhanadhāññe.
so ca hoti abhirūpo dassaniyo pāsādiko paramāya vannapokkharaṭṭāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadipīyassa. so kesamassuṁ ohṛetrā kāsāyāni vatthāni acchādetvā āgārasām anagāriyaṁ pabbajati. so evaṁ pabbajito samāno pañcancivaranā pahāya cetaso upakkilese paññāya dubbālīkāraṇe, catusu saṭṭaṭṭānesu supattiṭṭhita-citto sattabojjhaṁe yathābhūtaṁ bhāvetvā akenhān asukkāṃ nibbānāṃ abhiyāyati.
evaṁ kho ānanda sukkabhījātīyo samāno akenhān asukkāṃ nibbānāṃ abhiyāyati.

² PTS S v, 146, BJT S v, 266 [3. 1. 5.]

saṁyuttaniyā, satipaṭṭhānasamyutta, ambapālivagga, kusalarāsisutta


kusalarāsi bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya. kevaloha’yaṁ bhikkhave, kusalarāsi yadidaṁ cattāro satipaṭṭhānā. katame cattāro: idha bhikkhave, bhikkhu kāye kāyāṇupassī viharati atāpī sampajāno satimā vineyya loke abhijjhādomanaṁ. vedanāsu vedanāṇupassī viharati atāpī sampajāno satimā vineyya loke abhijjhādomanaṁ. citte cittāṇupassī viharati atāpī sampajāno satimā vineyya loke abhijjhādomanaṁ. dharmesu dharmāṇupassī viharati atāpī sampajāno satimā vineyya loke abhijjhādomanaṁ. kusalarāsi bhikkhave, vadamāno ime cattāro satipaṭṭhāne sammā vadamāno vadeyya. kevaloha’yaṁ bhikkhave, kusalarāsi yadidaṁ cattāro satipaṭṭhānāti.
be roused to the practice of, and fixed and established in, the Four Foundationss of Mindfulness.  

(4) (The venerable Anuruddha Thera to the venerable Sāriputta Thera:) Friend, one who has partially cultivated the Four Foundations of Mindfulness is a Learner (sekha) . . . .
Friend, one who has completely cultivated the Four Foundations of Mindfulness is a Learning-Ender (asekhā).  

(5) Here, monks, in a monk living diligent, ardent, resolute, there arises the Controlling Faculty of Pain (dukkh-indriya). It is with attributes, cause, essential properties, and conditions. That the Controlling Faculty of Pain should arise without attributes, cause, essential properties, and conditions, is certainly not possible. He knows well the Controlling Faculty of Pain, he knows well its arising, and he knows well its cessation. And he also knows well where arising it ceases without remainder. How does the arisen Controlling Faculty of Pain cease without remainder? Here, monks, aloof from sense-desires, aloof from evil states of mind, a monk attains the First Meditation (jhāna) which is with initial and sustained application of thought, joy and ease born of detachment. There the arisen Controlling Faculty of Pain ceases without remainder. Monks, this is called a monk who knows the cessation of the Controlling Faculty of Pain, who has concentrated his mind for the state of being so. (The Controlling Faculty of Grief ceases without remainder with the attainment of the Second Meditation; the Controlling Faculty of Ease ceases without remainder with the attainment of [57].

1 PTS S v, 145, BJT S v, 264 [3. 1. 4.]

sāṃyuttanikāya, satipaṭṭhānasamnyutta, ambapālivagga, sālāsutta
. . . ye te bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayam, te vo bhikkhave, bhikkhū catunnaṃ satipaṭṭhānānam bhāvanāya samādāpetabbā, nivesetabbā patiṭṭhāpetabbā. . . . ye ‘pi te bhikkhave, bhikkhu navā acirapabbajitā adhunāgatā imaṃ dhammavinayam, te vo bhikkhave, bhikkhū imesāṃ catunnaṃ satipaṭṭhānānam bhāvanāya samādāpetabbā nivesetabbā patiṭṭhāpetabbāti.
Please see Appendix for full text of sutta

2 PTS S v, 175, BJT S v, 312 [3.3.6.]

sāṃyuttanikāya, satipaṭṭhānasamnyutta, sīlaṭṭhitavaggo, padesasutta
1204. ekāṃ samayaṃ āyasmā ca sāriputto āyasmā ca mahā moggallāno āyasmā ca anuruddho sāketē viharanti, kaṇṭakīvane. atha kho āyasmā ca sāriputto āyasmā ca mahā moggallāno sāyanhasamayam paṭisallānā vuttoṭṭhī yenaṃ saṃ upasantesu. sammodaniyam kathāṃ sāraniyam viṭṭī sammodaniyam. ekamantam nissino kho āyasmā sāriputto āyasamantaṃ anuruddhaṃ etadavoca: "sekho sekhoti āvuso anuruddha, vucaṭti, kaṭṭakatā na āvuso seko hoti". ti. catunnaṃ kho āvuso satipaṭṭhānānam padesaṃ bhāvitattā seko hoti. katamesam catunnaṃ: idhāvuso bhikkhu kāye kāyanupassī viharati atāpi sampajāno satimā vineyey ato abhiṣikkhādhamanassāmas. vedanāsuddhiṃnupassī viharati atāpi sampajāno satimā vineyey ato abhiṣikkhādhamanassāmas. citte cittānupassī viharati atāpi sampajāno satimā vineyey ato abhiṣikkhādhamanassāmas. dharmasamappajāno viharati atāpi sampajāno satimā vineyey ato abhiṣikkhādhamanassāmas. imesāṃ kho āvuso catunnaṃ satipaṭṭhānānam padesaṃ bhāvitattā seko hoti.

sāṃyuttanikāya, satipaṭṭhānasamnyutta, sīlaṭṭhitavaggo, samattasutta
1205. kaṇṭakīvane: asekho asekho iñsu anuruddha vucaṭti, kaṭṭakatā na kho āvuso, asekho hoti: catunnaṃ kho āvuso, satipaṭṭhānānam samattaṃ bhāvitattā asekho hoti. katamesaṃ
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catunnaṃ:

idhāvuso, bhikkhu kāye kāyānupassā viharati âtāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. vedanāsu vedanānupassā viharati âtāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. citte cittānupassā viharati âtāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. dhammesu dhammad_SOUNDPASS. viharati âtāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. imesaṃ kho āvuso, catunnaṃ satipaṭṭhānānaṃ samattaṃ bhāvitattā asekho hotiī.

¹ footnote continued from previous page
the Third Meditation, the Controlling Faculty of Pleasure ceases without remainder with the attainment of the Fourth Meditation, and the Controlling Faculty of Neither Pleasure nor Pain ceases without remainder with the attainment of the Cessation of Perception and Feeling) ¹

(6) What, monks, is the power of contemplation (bhāvānābala)? Here, monks, a monk aloof from sense desires, aloof from evil states of mind, attains the first meditation which is with initial and sustained application of thought, joy and ease born of detachment ... attains the fourth meditation and abides therein ²

(7) Monks, there are these five controlling faculties, which five? The Controlling Faculties of Faith, Energy, Mindfulness, Concentration, and Wisdom. Monks, these are the Five Controlling [58]

¹ PTS S v, 213, BJT S v, 378 [4. 4. 10.]
samyuttanikāya, mahāvagga, indriyasamāyutta, sukhindriyavagga, uppātikasutta
1724. pañcimāni bhikkhave, indriyāni.
kamatā pañca:
dukkhindriyāṃ, domanassindriyāṃ, sukhindriyāṃ, somanassindriyāṃ, upekkhindriyāṃ.
idha bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati dukkhindriyāṃ, so evaṃ pajānāti: “uppannaṃ kho me idam dukkhindriyāṃ, tañca kho sanimittanāṃ sasankhāram sappaccayaṃ. tam vata animittanāṃ anidānaṃ asankhāraṃ appaccayaṃ dukkhindriyāṃ uppajjissati”ti netam thānaṃ vijijati so dukkhindriyātta pajānāti. dukkhindriyāniruddhaṃ pajānāti. yattha cuppannaṃ dukkhindriyāṃ aparisesanā nirujjhati.
tañca pajānāti. kattha cuppannaṃ dukkhindriyāṃ aparisesanā nirujjhati: idha bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkanā savicāram vivekaṃ pitiṣukham paṭhamajjhānaṃ upasampajjha viharati. ettha cuppannaṃ dukkhindriyāṃ aparisesanā nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aṇñāsi dukkhindriyassa nirodham ajjhātā cittaṃ upasamparājati.
idha bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato . . . uppajjati domanassindriyāṃ. . . idha bhikkhave, bhikkhu vitakkaṃcārāṇāṃ vūpasāmatā ajjhātāṃ sampasādānam cetaso ekodibhāvaṃ avitakkaṃ avicārāṃ samādhīhaṃ pitiṣukkhaṃ dutiyajjhānaṃ upasampajjha viharati. . . uppajjati sukhindriyāṃ. . . idha bhikkhave, bhikkhu pitiyaṃ ca virāgā upekkhako ca viharati sato ca sampajjāno sukhāhaṃ kāyena paṭisampvedeti. yam tam ariyā ācikkhanti upekkhako satīmakā ārāhakaṃ tatiyajjhānaṃ upasampajjha viharati. ettha cuppannaṃ sukhindriyāṃ aparisesanā nirujjhati. . . uppajjati somanassindriyāṃ. . . idha bhikkhave, bhikkhu sukhaṃ ca pahānaṃ dukkhaṃ ca pahānaṃ pubbeva somanassa domanassānaṃ atthaṃ adukkhaṃ sukhāhaṃ upekkhāsatiṃ parisuddhiṃ catuthajjhānaṃ upasampajjha viharati. ettha cuppannaṃ somanassindriyāṃ aparisesanā nirujjhati. . . uppajjati upekkhindriyāṃ. . . idha bhikkhave, bhikkhu sabbaso nevasaṇṇāsaṇṇāyatanam samatikkamma saṇṇāvediyatirodham upasampajjha viharati. ettha cuppannaṃ upekkhindriyāṃ aparisesanā nirujjhati.
Please see Appendix for full text of sutta

² PTS A i, 53, BJT A i, 104 [2. 1. 2. 2.]
aṅguttaraniyāka, dukanipāta, paṭhama paṇṇāsaka, adhikaraṇavagga
katamānca bhikkhave bhāvanābalaṃ: idha bhikkhave bhikkhu satisambojhangam bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vassaggaropanāmīṃ. dhannavickeyasambojhangam bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vassaggaropanāmīṃ. viriyasambojhangam bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vassaggar
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-parināmiṃ. pīṭhasambojjhaṅgam bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. passadhisambojjhaṅgam bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. samādhisambojjhaṅgam bhāveti, vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. upekkhāsambojjhaṅgam bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggaparināmiṃ. idaṃ vuccati bhikkhave bhāvanābalaṃ imāni kho bhikkhave dve balānīti.
Faculties. By the accomplishment and fulfilment of these Controlling Faculties one is a Consummate One: when they are weaker than that, one is a Non-Returner; when they are weaker than that, one is a Once-Returner; when they are weaker than that, one is a Stream-Entrant; when they are weaker than that, one is Dhamma-Striver; and when they are weaker than that, one is a Faith-Striver.

Thus indeed, monks, there is a difference of Controlling Faculties, there is a difference of fruits, there is a difference of powers, and there is a difference of persons. 1

(8) (The Venerable LornasavangisaThera:) Friend, Mahānāma, those are Leamer-monsoks, who have not attained perfection, who aspiring to the peerless freedom from bondage, live having put away the Five Hindrances . . .

Friend, Mahānāma, those monks who are Consummate Ones, who have destroyed the cankers, reached perfection, done what had to be done, laid down the burden, won to the goal, destroyed the fetters of the states of existence, and are freed by utmost knowledge, - in them these Five Hindrances are abandoned, uprooted, pulled out of the ground like a palmyra palm, eradicated, and not liable to come into existence again. 2 [59]

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1 PTS S v, 200, BJT S v, 356 [4. 2. 3.]

śaṃyuttanikāya, mahāvagga, indriyasamyutta, mudutaravagga, dutiya saṅkhittasuttaṃ
1697. pañcimāni bhikkhave, indriyāni.
katamāni pañca:
saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ pañīnindriyaṃ.
imāni kho bhikkhave, pañcindriyāni. imesāṃ kho bhikkhave, pañcannāṃ indriyānaṃ samattā
paripūratā arahanto hoti. tato mudutarehi anāgāmī hoti. tato mudutarehi sakadāgāmī hoti.
tato mudutarehi sotāpanno hoti. tato mudutarehi dhammānusārī hoti. tato mudutarehi
saddhānusārī hoti. iti kho bhikkhave, indriyavematattā phalavematattā hoti, phalavematattā
puggalavematattāti.

2 PTS S v, 327, BJT S v, 114 [10. 2. 2.]

śaṃyuttanikāya, mahāvagga, ānāpānasamyutta, ānanda vagga, kaṅkheyasutta
3760. ekāṃ samayaṃ āyasma lomasavangīso sakkē viharati kapilavatthusmin nigrodhārāme.
aha kho mahānāma sakkē yenāyasma lomasavangīso tenupasankīmi.
upasankamitvā āyasmanīṃ lomasavangīsaṃ abhiśīvetvā ekamantaṃ nisīdi. ekamantaṃ
nissīno kho Mahānāma sakkē āyasmanīṃ lomasavangīsaṃ etadavoca.
so eva nu kho bhante, seko vihāro so tathāgatavihāro, udāhu aṇḍo eva seko vihāro. aṇḍo
tathāgatavihāri.

na kho āvuso mahānāma, sveda seko vihāro, so tathāgatavihāro. aṇḍo kho āvuso mahānāma, seko vihāro aṇḍa tathāgatavihāro. ye te āvuso mahānāma bhikkhu sekhā
appattamānasā anuttaraṃ yogakkhemaṃ patthayamāṇa viharanti, te pañca nivaranā pahāya
viharanti. katame pañca: kāmacchandanivaraṇāṃ pahāya viharanti. vyāpādanivaraṇaṃ
pahāya viharanti. thinmīdhanīvaraṇaṃ pahāya viharanti. uddhacccaṭukkucchanivaraṇaṃ
pahāya viharanti. vičikcchānivaraṇaṃ pahāya viharanti. ye te āvuso mahānāma, bhikkhu
sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamāṇa viharanti. te ime paññaca
nivaranā pahāya viharanti.

ye ca te kho āvuso mahānāma, bhikkhu arahanto khīṇāsavā vusitavanto katakaṭāṇīya
ohitaṭhārā amupattasadatthā parikkhīnabhasanaṃyojanā sammadānīnāvimmattā, tesaṃ
pañca nivaranā pahāna uccchinnamālā talāvattihkatā anabhāvakatā ayatiṃ
amupādadhāmā. katame pañca: kāmacchandanivaraṇaṃ pahāna uccchinnamālaṃ
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tālāvathkataṃ anabhāvavatāṃ āyatiṃ anuppādadhammaṃ, vyāpādanīvaranāṃ pahīnaṃ uccinnamālaṃ tālāvathkataṃ anabhāvavatāṃ āyatiṃ anuppādadhammaṃ, thīnāmiddhanīvaranaṃ pahīnaṃ uccinnamālaṃ tālāvathkataṃ anabhāvavatāṃ āyatiṃ anuppādadhammaṃ.

ye te āvuso mahānāma, bhikkhū arahanto kihīnasāvā vusitavanto katakaranīyā ohiṭhabhārā anuppattasadadathā parīkhiṇabhavasanyojanā sammadānāvīmutā. te saṃ ime poñca nīvaranā pahīnaṃ uccinnamāla tālāvathkata anabhāvavatā āyatiṃ anuppādadhammaṃ. tadaminipetaṃ āvuso mahānāma, pariyaṇena veditabbaṃ yathā añño añña sekkho vihāro, añño tathāgatavihāro.

ekamidāṃ āvuso mahānāma, samayaṃ bhagavā iciousānangale viharati icchānaṅgala-vanaṇāṇe. tatra khe āvuso, bhagavā bhikkhū āmantese: "icchāmahaṃ bhikkhave, tesaṃ paṭisalīyitum, namaṃ kecici upasānakilambabbo aññatra ekena piṇḍapātāniḥārakena"u. evaṃ bhante"ti khe āvuso, te bhikkhū bhagavato paṭisasatvā naṃ koci bhagavantam upasankamati aññatra ekena piṇḍapātāniḥārakena.

atha khe āvuso, bhagavā tassa tasse accayena paṭisalānaṃ vusathito bhikkhū āmantese: sace vo bhikkhave, aññatīṭhitthā paribbājakā evaṃ puṭcheyyum: "katamenāvuso, vihārena samaṇo go tame vassāvasaṃ bhulamā vihāsa"u. evaṃ puṭṭhe tunhe bhikkhave, tesaṃ aññatīṭhtike cikkaṃ paribbājakānaṃ evaṃ byākareyyathā, "ānāpānasattasamādhiṃ khe āvuso, bhagavā vassāvasam bhulamā vihāsa"u. idhāhāṃ bhikkhave, satu sasāmi, sathu passasāmi.

dīgham vassaṃ sasato dīgham assasāmitti pañānāmi. dīgham vassaṃ pasassanto dīgham passasāmitti pañānāmi. rassam vassaṃ assasāmitti pañānāmi. rallam vassaṃ pasassāmitti pañānāmi. sabbakāyaṭṭhasamvedi assasissāmitti pañānāmi. sabbakāyaṭṭhasamvedi passasissāmitti pañānāmi. passambhayaṃ kāyāsankhāram assasissāmitti pañānāmi.

pītapaṭisasvedi assasissāmitti pañānāmi. pītapaṭisasvedi passasissāmitti pañānāmi. sukhaṇapaṭisasvedi assasissāmitti pañānāmi. sukhaṇapaṭisasvedi passasissāmitti pañānāmi. cittasankhārapaṭisasvedi assasissāmitti pañānāmi. cittasankhārapaṭisasvedi passasissāmitti pañānāmi. passambhayaṃ cittasankhāraṃ passasissāmitti pañānāmi. cittasankhāraṃ passasissāmitti pañānāmi. cittapapaṭisasvedi assasissāmitti pañānāmi. cittapapaṭisasvedi passasissāmitti pañānāmi. abhippamodayaṃ cittaṃ assasissāmitti pañānāmi. abhippamodayaṃ cittaṃ passasissāmitti pañānāmi. samādahāmaṃ cittaṃ assasissāmitti pañānāmi. samādahāmaṃ cittaṃ passasissāmitti pañānāmi. vimocayaṃ cittaṃ assasissāmitti pañānāmi. vimocayaṃ cittaṃ passasissāmitti pañānāmi. aniccaṇupassī assasissāmitti pañānāmi. virágānupassī assasissāmitti pañānāmi. virágānupassī passasissāmitti pañānāmi. nirrohānupassī assasissāmitti pañānāmi. nirrohānupassī passasissāmitti pañānāmi. paṭinissaggānupassī assasissāmitti pañānāmi. paṭinissaggānupassī passasissāmitti pañānāmi. yaṃ hi tām bhikkhaye, samā vādāmāna vaḍeyya aniyavati ko iti, brahmaviḥāro iti, tathāgatavihāro iti. anāpānasattasamādhiṃ samā vaḍamāna vaḍeyya, aniyavati ko iti, brahmaviḥāro iti, tathāgatavihāro iti.

ye te bhikkhave, bhikkhū sekkh appattamānasā suṇattaraṃ yogakkheṃ phathayaṃ na viharanti. te saṃ anāpānasattasamādhi bhāvito bahuṅkato āsavānaṃ khaṇāya saṃvattati. ye ca kho te bhikkhave, bhikkhū arahanto kihīnasāvā vusitavanto katakaranīyā ohiṭhabhārā anuppattasadadathā parīkhiṇabhavasanyojanā sammadānāvīmuttā, te saṃ anāpānasattasamādhi bhāvito bahuṅkato dīṭhadhammaṃsaḥ khaṇāya saṃvattati.
Again, monks, the monk who is a Learner (sēkhā) knows well the Five Controlling Faculties: Faith, Energy, Mindfulness, Concentration, and Wisdom. Yet he neither lives experiencing with the body, nor penetrates with wisdom, what they lead to, their excellence, their fruit, and their end. Monks, this is indeed the way according to which the Learner-monk, standing in the plane of the learner, knows: 'I am a learner.'

What is the way according to which the Learning-ender (aśekhā) standing in the plane of the Learning-ender, knows: 'I am a learning-ender'? Here a monk who is a Learning-ender knows well the five controlling faculties: faith . . . and wisdom. He lives experiencing with the body, and penetrates with wisdom, what they lead to, their excellence, their fruit, and their end. This is indeed the way, monks, according to which the Learning-ender, standing in the plane of the Learning-ender, knows: 'I am a learning-ender.'

Few are those beings who, passing away as humans, are reborn as humans; at the same time greater in number are those beings who, passing away as humans, are reborn in the animal world, the world of the manes, and in places of torment and torture.

Few are those beings who, passing away as devas, are reborn as devas; at the same time greater in number are those who passing away as devas, are reborn in hell, in the animal world, and in the world of the manes. [60]

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1 PTS S v, 230, BJT S v, 402 [4. 6. 3.]

śaṅyuttanikāya, mahāvagga, indriyasamyyutta, sūkarahatavagga, sekhasutta
1737. ekam samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme. tatra kho bhagavā bhikkhū āmantesi: athi nu kho bhikkhave, pariyāyo: yaṃ pariyāya āgamaṃ seko bhikkhu sekhabhūmiyaṃ ṭhito seko ’smīti pajāneyya, aseko bhikkhu asekhabhūmiyaṃ ṭhito aseko ’smīti pajāneyya ’tī.
bhagavamūlakā no bhante, dhammā bhagavam paṭisaraṇā. bhagavato suvā bhikkhū dhāressantisāti.

ati bhikkhave, pariyāyo: yaṃ pariyāyaṃ āgamaṃ seko bhikkhu sekhabhūmiyaṃ ṭhito sekhosmi ’tī pajāneyya, aseko bhikkhu asekhabhūmiyaṃ ṭhito asekhosmi ’tī pajāneyya, katamo ca bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamaṃ seko bhikkhu sekhabhūmiyaṃ ṭhito sekhosmi ’tī pajānāti?
idha bhikkhave, seko bhikkhu idaṃ dukkhandi yathābūtaṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhaṃ gāminipaṭipadāti yathabhūtaṃ pajānāti.

ayaṃ kho bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamaṃ seko bhikkhu sekhabhūmiyaṃ ṭhito sekhosmi ’tī pajānāti?
punacāparāṃ bhikkhave, seko bhikkhu iti paṭisārīkkhate: athi nu kho iti bhāddhā aṅno samaṇo vā brāhmaṇo vā evam bhūtaṃ taccchaṃ tathā dhammadeti, yathā bhagavā ’tī. so evam pajānāti: nacchī iti bhāddhā aṅno samaṇo vā brāhmaṇo vā evam bhūtaṃ taccchaṃ tathā dhammadeti, yathā bhagavā ’tī. ayaṃ kho bhikkhave, pariyāyo: yaṃ pariyāyaṃ āgamaṃ seko bhikkhu sekhabhūmiyaṃ ṭhito sekhosmi ’tī pajānāti?
punacāparāṃ bhikkhave, seko bhikkhu pañcindriyāni pajānāti: saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ, yaṃgatikāni yaṃparamāni
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yāṃbalāṇi yāṃpariyosāṇāni, naheva kho kāyena phusitvā viharati, paññāya ca ativijha passati. ayampi kho bhikkhave: pariyāyo: yaṁ pariyāyaṁ āgamma sekho bhikkhu sekabhūmiyaṁ ṭhito sekhosmiṁ ti pajānāti.

katamo ca bhikkhave, pariyāyo, yaṁ pariyāyaṁ āgamma asekho bhikkhu asekhabhūmiyaṁ ṭhito asekhosmiṁ ti pajānāti? idha bhikkhave, asekho bhikkhu pañcindriyāni pajānāti saddhindriyāṁ viriyindriyāṁ satindriyāṁ samādhindriyāṁ paññindriyāṁ yāngatattkāni yāmparamāni yāṃbalāṇi yāṃpariyosāṇāti. kāyena ca phusitvā viharati, paññāya ca ativijha passati. ayampi kho bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma asekho bhikkhu asekhabhūmiyaṁ ṭhito asekhosmiṁ ti pajānāti.

punacaparamī bhikkhave, asekho bhikkhu cha indriyāni pajānāti. cakkhundriyāṁ sotindriyāṁ ghāṇindriyāṁ jivhindriyāṁ kāyindriyāṁ manindriyāṁ, imāni cha indriyāni sabbena sabbāṁ sabbathā sabbāṁ aparīsaṁ nirujjhanti. aAññāni cha indriyāni na kuhīci kīsmiṁci uppajjissantīti pajānāti. ayampi kho bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma asekho bhikkhu asekhabhūmiyaṁ ṭhito asekhosmiṁ ti pajānātīti.
Few are those beings who, passing away as devas, are reborn as humans; at the same time greater in number are those beings who, passing away as devas, are reborn in hell, in the animal world, and in the world of the manes.

What is the reason? Not seeing, monks, the Four Noble Truths: the Noble Truth of Ill, the noble truth of the Arising of Ill, the Noble Truth of the Cessation of Ill and Noble Truth of the Path leading to the cessation of Ill.

Monks, should anyone say: 'Without understanding the Noble Truth of Ill in its real essence, ... and the Noble Truth of the Path leading to the Cessation of Ill, I will thoroughly make an end of Ill', - for him no such possibility exists.

Monks, it is as if someone should say: 'Without erecting the lower part of a house I will erect its peaked roof'. Just so, monks, is he who says: "Without understanding the Noble Truth of Ill ... for him no such possibility exists.

Thus, indeed, monks, the completion of association with the unworthy completes the hearing of the not-good dhamma; the completion of the hearing of the not-good dhamma completes disbelief, the completion of disbelief completes unwise attention; the completion of unwise attention completes lack of mindfulness and clear comprehension; lack of mindfulness and clear

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1 PTS S v, 474-77, BJT S v, 350 [12.11.1.] san̄yuttaniyāka, mahāvagga, saccasānyutta, pañcagatipeyyālavagga, manussacutisutta

2 PTS S v, 452, BJT S v, 314 [12.5.4.] san̄yuttaniyāka, mahāvagga, saccasānyutta, papāta vaggo, kūtāgarasutta

Please see Appendix for full text of sutta
comprehension completes non-restraint of the senses; the completion of non-restraint of the senses completes the three evil ways of conduct; the completion of the three evil ways of conduct completes the five hindrances; the completion of the Five Hindrances completes Ignorance.¹

¹ PTS A v, 113-14, BJT A v, 204 [10. 2. 2. 1]

anguttaranikāya, dasakanipāta, dutiyo paṭṭasako, yamakavagga, avijjāsutta
(sāvatthi)
purimā bhikkhave koṭṭa na paññāyati avijjāya ’ito pubbe avijjā nāhosī, atha pacchā sambhavi’ti. evametam bhikkhave vuccati, atha ca pana paññāyati ‘idappaccayā avijjā’ti.

avijjampahāṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro avijjāya:
pānca nīvaranā tissa vacanīyāṃ.
pāncapahāṃ bhikkhave nīvarane sāhāre vadāmi no anāhāre. Ko cāhāro pāncanānam nīvaranānam:
tīṇi duccaritaṇātissa vacanīyāṃ.
tīnipahāṃ bhikkhave duccaritaṇi sāhārāni vadāmi no anāhārānī ko cāhāro tiṇṇhānam duccaritaṇānam:
indriyāsamvāvara tissa vacanīyāṃ.
indriyāsamaṃvarampahāṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro indriyāsamvarassāsa:
asatāsāmpaṭṭajantissa vacanīyāṃ.
asatāsāmpaṭṭajantahampahāṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro
asatāsāmpaṭṭajanthaṃissa vacanīyāṃ.
ayoniso manasikāroṭtissa vacanīyāṃ.
ayoniso manasikāroṭtampahāṃbhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro ayoniso manasikāroṭtassa:
assaddhiyantissa vacanīyāṃ.
assaddhiyampahāṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro assaddhīyassa:
assaddhammasavanantissa vacanīyāṃ.
assaddhammasavanampahāṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ, ko cāhāro
assaddhammasavanassāsa:
asappurisasaṃsevotissa vacanīyāṃ.

iti kho bhikkhave asappurisasaṃsevam paripūru paripūru paripūru paripūru paripūru paripūru.
paripūro tīni duccaritāni paripūreti. tīni duccaritāni paripūrāni pañca nivaraṇe paripūrenti. pañca nivaraṇa paripūrā avijjām paripūrenti. evametissā avijjāya āhāro hoti. evaṅca pārīpūri.

seyyathāpi bhikkhave upari pabbate phullahusitake deve vassante deve galagalāyante tam udakaṃ yathānimanam pavattamānaṃ pabbatakandarapadarasarākha paripūreti, pabbatakandarapadarasarākha paripūrā kussūbhē paripūrenti, kussūbhā paripūrā mahāsobhe paripūrenti, mahāsobhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṃ sāgaraṃ paripūrenti. evametassa mahāsamuddassa sāgarassa āhāro hoti, evaṅca pārīpūri.

evameva kho bhikkhave asappurīsaṃsevo paripūro asaddhammasavanam paripūreti asaddhammasavanam paripūraṃ saddhitvam paripūreti, saddhitvam paripūraṃ ayonisonamankāraṃ paripūreti, ayoniso manasikāro paripūro asatāṃ sappajāññam paripūreti, asatāṃ sappajāññam paripūraṃ indeviyāṃ sāmvaraṃ paripūreti, indeviyāṃ sāmvaro paripūro tīni duccaritāni paripūreti. tīni duccaritāni paripūrāni pañcānvarane paripūrenti, pañcānvarane paripūrā avijjām paripūrenti. evametissā avijjāya āhāro hoti. evaṅca pārīpūri.

vijjāvimuttimpaham bhikkhave sāhāraṃ vadāmi no anāhāraṃ. ko cāhāro vijjāvimuttiyā: "sattabojjhangā" tissa vacaniyaṃ.

sattapaham bhikkhave bojjhange sāhāre vadāmi no anāhāre. ko cāhāro sattannam bojjhāṇanām:

"cattāro satipaṭṭhānā" tissa vacaniyaṃ.
cattāropahām bhikkhave satipaṭṭhāne sāhāre vadāmi no anāhāre. ko cāhāro catunnaṃ satipaṭṭhānānaṃ:

"tīni sucariṇī" tissa vacaniyaṃ.
tīnipahām bhikkhave sucariṇī sāhārīni vadāmi no anāhārīni. ko cāhāro tīṇānnaṃ sucariṇānaṃ:

"indriyasamvaro" tissa vacaniyaṃ.

indriyasamvarampahām bhikkhave sāhāraṃ vadāmi no anāhāraṃ ko cāhāro indriyasamvarassā:

"satisampajāññantissa" vacaniyaṃ.
satisampajāññampahām bhikkhave sāhāraṃ vadāmi no anāhāraṃ. ko cāhāro satisampajāññassā:

"yonisonamankāro" tissa vacaniyaṃ,
yonisonamankārapahām bhikkhave sāhāraṃ vadāmi no anāhāraṃ. ko cāhāro yonisonamankārassā:

"saddhā" tissa vacaniyaṃ.
saddhampahām bhikkhave sāhāraṃ vadāmi no anāhāraṃ. ko cāhāro saddhāya:

"saddhammasavanatissa" vacaniyaṃ.
saddhammasavanampahām bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. ko cāhāro saddhammasavanassā:

"sappurīsaṃsevo" tissa vacaniyaṃ.

iti kho bhikkhave sappurīsaṃsevo paripūro saddhammasavanam paripūreti, saddhammasavanam paripūraṃ saddhām paripūreti, saddhā paripūra yonisonamankāraṃ paripūreti, yonisonamankāro paripūro satisampajāññam paripūreti, satisampajāññam paripūraṃ indriyasamvaro paripūreti, indriyasamvaro paripūro tīni sucariṇī paripūreti,
తిని సుకరితిని  పరిపురాని  కతారో  సతిపాధ్ధమ్మ పరిపురితి,  కతారో  సతిపాధ్ధమ్మ పరిపురా  సతతాగిష్ణం  పరిపురితి,  సతతాగిష్ణం  పరిపురా  వియావిముంతిన పరిపురితి.  ఎవాట్సా  
వియావిముంతినం ఆహారం  హోటి.  ఎవాం  పారిపురితి.

సేయయాధిపి బహిక్కావే  ఉపారి  పాబేటే  ఫంలాఫాటిస్యాటే  దీల్లి వానింటి దేవలగాతియంతే  
తాం  ఉడకాం  యతాహే  నినాం  పవాతమానం పాబేతాంకాండేరాపాదరాష్యాంకాః  
పరిపురితి,  
పాబేతాంకాండేరాపాదరాష్యాంకాః  పరిపురా  కుసుంబ్రి పరిపురితి,  కుసుంబ్రి  
పరిపురా  
మహాసోభా పరిపురా  కుననాదియం  
పరిపురితి,  
కుననాదియం  
పరిపురా  
మహాన నాదియం 
పరిపురితి,  
మహాన 
పరిపురా  
మహాసముడాం 
సాగరాం  
పరిపురితి.  

eవమెతాసామా 
మహాసముడాం 
సాగరాం 
ఎహారం  
హోటి,  

eవాం 
పారిపురితి.

evameva kho bhikkhave sappurisasasamsevo paripuro saddhammasavanaanam paripureti, 

evameva kho bhikkhave sappurisasasamsevo paripuro saddhammasavanaanam 
paripureti, 

saddhammasavanaanam paripuraam saddhanm paripureti, saddhā paripūrā yonisomanasikāram 
paripūreti, yonisomanasikāro paripūro satisampajañaṇam paripūreti, satisampajañaṇaṁ 
paripūram indriyasaṁvaraṁ paripūreti, indriyasaṁvaro paripūro tīni sucaritāni paripūreti, 

తిని  సుకరితిని  
పరిపురాని  
కతారో  
సతిపాధ్ధమ్మ పరిపురితి, 

తిదనం  
పరిపురితి, 

పరిపురాని  
కతారో  
సతిపాధ్ధమ్మ పరిపురితి, 

కతారో  
సతిపాధ్ధమ్మ పరిపురా 

సతతాగిష్ణం 
పరిపురితి, 

సతతాగిష్ణం 
పరిపురా 

పరిపురితి.  

evametissa 
వియావిముంతినం 
వియావిముంతినం 
వియావిముంతినం 

eవియావిముంతి 
వియావిముంతి 
వియావిముంతి 

eవియావిముంతి 
వియావిముంతి 
వియావిముంతి 

వియావిము 
హోటి,  

eవాం 
పారిపురితి.
Appendix

arahattappatisutta
nirodhasamāpattiṇāṇaniddesa
mahāsaccakasutta
sudinnabhāṇavāra
gāvīupamāsutta
gāvīupamāsuttavaṇṇanā
mahāvedallasutta
kītāgirisutta
cūlavedallasuttavannanā
kosambakasuttavaṇṇanā
yadaniccasutta
samanupassanāsutta
pañcavaggiyasutta
vithhatasattasaññasutta
ānisamsavagga
sālāsutta
uppātikasutta
pañcagatipeyyālavaggo
arahattappatisutta
PTS A ii, 157; BJT A ii, 304 [4. 4. 2. 10]
aṅguttaranikāya, catukkanipāta, catuttha paṭṭāsaka, paṭipadāvagga, arahattappatisutta
20. ekaṃ samayaṃ āyasmaṃ ānando kosambiyaṃ viharati ghositārāme.
tatra kho āyasmaṃ ānando bhikkhā āmantesi; āvuso bhikkhavoti.
āvusoti kho te bhikkhā āyasmaṃ ānandassass paccassosām.
āyasmaṃ ānando etadavoca:

yo hi ko ci āvuso bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ vyākaroti. sabbo so catūhi maggehi, etesaṃ vā aṇṇatarenā.

katamehi catūhi?

idha āvuso bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti. tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo saṅjāyati. so tamaṃ maggaṃ āsevati bhāveti bahulikaroti. tassa tamaṃ maggaṃ āsevato bhāvayato bahulikarote saṅhojanā pahiṃanti. anusayā vyāntihonti.

puna ca paramā āvuso bhikkhu vipassanaṅpubbaṅgamaṃ samatham bhāveti. tassa vipassanaṅpubbaṅgamaṃ samatham bhāvayato maggo saṅjāyati. so tamaṃ maggaṃ āsevati bhāveti bahulikaroti. tassa tamaṃ maggaṃ āsevato bhāvayato bahulikarote saṅhojanā pahiṃanti. anusayā vyāntihonti.

puna ca paramā āvuso bhikkhu samathavipassanam yuganaddham bhāveti. tassa samathavipassanam yuganaddham bhāvayato maggo saṅjāyati. so tamaṃ maggaṃ āsevati bhāveti bahulikaroti. tassa tamaṃ maggaṃ āsevato bhāvayato bahulikarote saṅhojanā pahiṃanti. anusayā vyāntihonti.

puna ca paramā āvuso bhikkhuno dhammuddhaccaviggahitam mānam hoti. so āvuso samayo yantam cittaṃ ajjhattameva santīṭhāti samissidati ekodiḥoti samādhiyati. tassa maggo saṅjāyati. so tamaṃ maggaṃ āsevati bhāveti bahulikaroti. tassa tamaṃ maggaṃ āsevato bhāvayato bahulikarote saṅhojanā pahiṃanti. anusayā vyāntihonti.

yo hi ko vi āvuso bhikkhu vā bhikkhunī vā mama santike arahattappattiṃ vyākaroti. sabbo so imehi catūhi maggehi, etesaṃ vā aṇṇatarenāti.
nirodhasamāpattiṇāṇaṇīdessa
PTs Pts i, 97, BJT Pts i, 186 [34]
patīsambidāmagga, nirodhasamāpattiṇāṇaṇīdessa
nirodhasamāpattiṇāṇaṇī
kathāṁ dvīhi balehi samannāgatatā tayoca sankhārānaṁ paṭippassaddhiyā solasahi ṇāṇacāryāḥi navahi samādhicāryāḥi vasībhāvata paññā nirodhasamāpattiṇāṇaṇī:

dvīhi balehiti dvē balāṇi: samathabalāṁ, vipassanābālaṁ.

kathāṁ samathabalāṁ: nekkhammavasena cittaskekaggātā avikkhepo samathabalāṁ, avyāpādavasena cittaskekaggātā avikkhepo samathabalāṁ, alokasahiṇāvasena cittaskekaggātā avikkhepo samathabalāṁ, -pe- paṭinissaggānappassī assāsasavasena cittaskekaggātā avikkhepo samathabalāṁ, paṭinissaggānappassī passāsasavasena cittaskekaggātā avikkhepo samathabalāṁ.

samathabalantī kenaṭṭhena samathabalāṁ: paṭhamena jhānena nīvarane na kampatīti samathabalāṁ, dutiyena jhānena vitakkavīcāre na kampatīti samathabalāṁ, tatiyena jhānena pītiyā na kampatīti samathabalāṁ, catuththena jhānena sukhadukkke na kampatīti samathabalāṁ, akīsānaṁcāyatanasamāpattiya ṇāpcānānāya patīghasaṁānāya nānattasaṁānāya na kampatīti samathabalāṁ, viṇṇānaṁcāyatanasamāpattiya ṇācāsānaṁcāyatanasamānāya na kampatīti samathabalāṁ, ākāsānaṁcāyatanasamāpattiya viṇṇānaṁcāyatanasamānāya na kampatīti samathabalāṁ, nevasaññasijñānasamāpattiya ākāsānaṁcāyatanasamānāya na kampatīti samathabalāṁ, uddhacce ca uddhaccasahagataklese ca khandhe ca na kampati, na calati, na vedhaṭṭi samathabalāṁ. idaṁ samathabalāṁ.

katamaṁ vipassanābālaṁ:
aniccānaṁpassānaṁ vipassanābālaṁ, dukkhaṁnipassānaṁ vipassanābālaṁ, anattānussanā vipassanābālaṁ, nibbidānaṁpassānaṁ vipassanābālaṁ, virāgānaṁpassānaṁ vipassanābālaṁ, nirodhaṁnipassānaṁ vipassanābālaṁ, paṭinissaggānaṁpassānaṁ vipassanābālaṁ.

rūpe aniccānaṁpassānaṁ vipassanābālaṁ, rūpe dukkhaṁnipassānaṁ vipassanābālaṁ rūpe anattānaṁpassānaṁ vipassanābālaṁ rūpe nibbidānaṁpassānaṁ vipassanābālaṁ rūpe virāgānaṁpassānaṁ vipassanābālaṁ rūpe nirodhaṁnipassānaṁ vipassanābālaṁ rūpe paṭinissaggānaṁpassānaṁ vipassanābālaṁ,

vedanāya aniccānaṁpassānaṁ vipassanābālaṁ, vedanāya dukkhaṁnipassānaṁ vipassanābālaṁ vedanāya anattānaṁpassānaṁ vipassanābālaṁ vedanāya nibbidānaṁpassānaṁ vipassanābālaṁ vedanāya virāgānaṁpassānaṁ vipassanābālaṁ vedanāya nirodhaṁnipassānaṁ vipassanābālaṁ vedanāya paṭinissaggānaṁpassānaṁ vipassanābālaṁ,

sānāṁya aniccānaṁpassānaṁ vipassanābālaṁ, saṅgāya dukkhaṁnipassānaṁ vipassanābālaṁ saṅgāya anattānaṁpassānaṁ vipassanābālaṁ saṅgāya nibbidānaṁpassānaṁ vipassanābālaṁ saṅgāya virāgānaṁpassānaṁ vipassanābālaṁ saṅgāya nirodhaṁnipassānaṁ vipassanābālaṁ saṅgāya paṭinissaggānaṁpassānaṁ vipassanābālaṁ,

saṅkhāresu aniccānaṁpassānaṁ vipassanābālaṁ, saṅkhāresu dukkhaṁnipassānaṁ vipassanābālaṁ saṅkhāresu anattānaṁpassānaṁ vipassanābālaṁ saṅkhāresu nibbidānaṁpassānaṁ vipassanābālaṁ saṅkhāresu virāgānaṁpassānaṁ vipassanābālaṁ saṅkhāresu nirodhaṁnipassānaṁ vipassanābālaṁ saṅkhāresu paṭinissaggānaṁpassānaṁ vipassanābālaṁ,

viṇṇāya aniccānaṁpassānaṁ vipassanābālaṁ, viṇṇāya dukkhaṁnipassānaṁ vipassanābālaṁ viṇṇāya anattānaṁpassānaṁ vipassanābālaṁ viṇṇāya nibbidānaṁpassānaṁ vipassanābālaṁ viṇṇāya virāgānaṁpassānaṁ vipassanābālaṁ viṇṇāya nirodhaṁnipassānaṁ vipassanābālaṁ viṇṇāya
paținissaggânpasanâ vipassanābalaṃ, cakkhusimīm -pe- jārâmane paținissaggânpasanâ vipassanābalaṃ.

Vipassanābalaṃ kenaṭhena vipassanābalaṃ: aniccânpasanâya niccâsaṇâya na kampatītī vipassanābalaṃ, dukkhanupasanâya sukhasaṇâya na kampatītī vipassanābalaṃ, anattânapasannāya attasaṇâya na kampatītī vipassanābalaṃ, nibbidānapasanâya nandiyā na kampatītī vipassanābalaṃ, virâgânapasanâya râge na kampatītī vipassanābalaṃ, nirodhānapasanâya samudaye na kampatītī vipassanābalaṃ, paținissaggânpasanânāya ādāne na kampatītī vipassanābalaṃ, avijjâsahâgatâkilese ca khandhe ca na kampati, na calati, na vedhatītī vipassanābalaṃ. Idaṃ vuccati vipassanābalaṃ.

tayo ca saṅkhārânaṃ pațippassaddhiyāti katamesaṃ tiṇṇanânaṃ saṅkhārânaṃ pațippassaddhiyā:
dutiyaṃjânaṃ samâpannassa vitakkavicārā vacīsaṅkhārā pațippassaddhā honti, catutthajânaṃ samâpunnassa assâsapassâṣā āyakasâkārā pațippassaddhā honti, saṅhâvedayitanirodhâ samâpannassa saṇṇā ca vedanā ca cittasaṅkhârâ pațippassaddhā honti,
imesaṃ tiṇṇanânaṃ saṅkhârânaṃ pațippassaddhiyā.

navahi samâdhiyāhâti katamehi navahi samâdhiyâhī: pațhamanâ jhânaṃ samâdhiyâ, dutiyaṃ jhânaṃ samâdhiyâ, tatiyaṃ jhânaṃ samâdhiyâ, catutthâṃ jhânaṃ samâdhiyâ, ākâsânañâcâyatanasamâpatti samâdhiyâ
viññânañâcâyatanasamâpatti samâdhiyâ: akâsânañâcâyatanasamâpatti samâdhiyâ nevasaṇânañâsaṇâñâcâyatanasamâpatti samâdhiyâ, pațhamanâ jhânaṃ pațilâbhathâya vitakko ca vicâro ca pittí ca sukaṃ ca cittekkaggātā ca -pe- nevasaṇânañâsaṇâñâcâyatanasamâpatti pațilâbhathâya vitakko ca vicâro ca pittí ca sukaṃ ca cittekkaggātā ca. Imaḥi navahi samâdhiyâhī.

vasīti paṇca vasiyo:
āvajjana vasi, samâpajjana vasi, adhiṭṭhâna vasi, vutthâna vasi, paccavekkhana vasi.

pațhamanâ jhânaṃ yathicchakaṃ yadicchakaṃ yâvaticchakaṃ āvajjati, āvajjanâya dandhâyitattam naththi āvajjana vasi, pațhamanâ jhânaṃ yathicchakaṃ yadicchakaṃ yâvaticchakaṃ samâpajjati, samâpajjana vasi dandhâyitattam naththi samâpajjana vasi, pațhamanâ jhânaṃ yathicchakaṃ yadicchakaṃ yâvaticchakaṃ adhiṭṭhâti, adhiṭṭhâne dandhâyitattam naththi adhiṭṭhâna vasiṇha pațhamanâ jhânaṃ yathicchakaṃ yadicchakaṃ yâvaticchakaṃ vuttohā, vuttohâne dandhâyitattam naththi vuttohâna vasi, pațhamanâ jhânaṃ yathicchakaṃ yadicchakaṃ yâvaticchakaṃ paccavekkhâti, paccavekkhâna vasi dandhâyataṭṭhā naththi paccavekkhana vasi.

dutiyaṃ jhânaṃ -pe- nevasaṇânañâsaṇâñâcâyatanasamâpatti yathicchakaṃ yadicchakaṃ yâvaticchakaṃ āvajjati, āvajjanâya datvâyitattam naththi āvajjanâvasi,
nevasaññāsāññāyatanasamāpattim yathicchakam yadicchakam yāvaticchakam samāpajjati -pe- adhitthāti -pe- vuṭṭhāti -pe- paccavekkhati. paccavekkhanāya dandhāyitattaṃ natthi paccavekkhanavasti. imā pañca vasiyo.

taṃ nāteṭṭhena ānām, pajānanaṭṭhena pañṇā tena vuccati: dvīhi balehi samannaṅgattā tayo ca sankhārānaṃ paṭippassaddhiyā soḷasahi ūnacariyāhi navahi samādhicariyāhi vasibhāvatā pañṇā nirodha samāpattiyaḥ ānām

nirodhasamāpattiṇāṇaniddeso.
mahāsaccakasutta
PTS M i, 237 ff, BJT M i, 559 | 1. 4. 6.]
mūlapiṇṇasaka, mahāyamakavagga, mahāsaccakasutta
evaṃ me sutaṃ: ekāmaṃ samayaṃ bhagavaṃ vasāliyaṃ viharati mahāvane kūṭāgarasālayaṃ. 
tena kah pana yamayena bhagavaṃ pubbanhasamaṃaṃ nivāsetaṃ pattaścivaraṇaṃ adāya vasāliṃ 
pīṇāya pavisūtukaṃ hoti. atha kah saccakaṃ nigaṇṭhaputtaṃ jānghāvihāraṃ 
anucaṅkamamaṇo anuvicaramaṇo yena mahāvanaṃ kūṭāgarasālaṃ tenupaśaṅkamaṇi. adassā 
ko āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dāratva āgacchāntaṃ. disvāna bhagavantaṃ 
etadavoca: " ayaṃ bhante saccakaṃ nigaṇṭhaputtaṃ āgacchati bhassappavādiko pāṇḍitavādo 
sādhussammato bahuṇaṃaṃ. eso kah bhante avanṇakāmo buddhassa, avanṇakāmo 
dhammasaṃ, avanṇakāmo sanghassa. sādhu bhante bhagavaṅ mūhattaṃ nisidatu anukampaṃ 
upādāya "tī. nisidī bhagavaṅ paṇṇatte āsane. atha kah saccakaṃ nigaṇṭhaputtaṃ yena bhagavaṅ 
tenupaśaṅkamaṇi. upasaṅkamitvā bhagavatā saddhīṃ sammodi. sammodanīyaṃ kathām 
sārāṇīyaṃ viṭūsāretvā ekamantaṃ nisidī. ekamantaṃ nisinnho kah saccakaṃ nigaṇṭhaputta 
BHagavantaṃ etadavoca:"

2. santi bho gotama eke sāmaṇābṛhāmaṇaḥ kāyabhavānāyuγomanaṃ vyahārante. no 
cittabhāvaṃ. phusanti hi te bho gotama sārīriyaṃ dukkhāṃ vedanaṃ. bhuṭapubbaṃ bho 
gotama sārīrikāya dukkhāya vedanaṇaṃ puṭṭhassa sato ārukkhambhiphi nāma bhavitati. 
hadayaṃphi nāma phalissati, unhampi lohitam mukhato uggamissati, unmaḍampi pāpunissati 
cittakkhepi. tassa kah etaṃ bho gotama kāyavanayaṃ cittaṃ hoti, kāyassa vasena vattati. 
taṃ kissa hetu? abhāvittatā cittassa. Santi pana bho gotama eke sāmaṇābṛhāmaṇaḥ 
cittabhavānāyuγomanaṃ vyahārante. no kāyabhavānāṃ. phusanti hi te bho gotama 
cetasikam dukkham vedanāṃ. bhuṭapubbaṃ bho gotama cetasikāya dukkhāya vedanāya 
puṭṭhassa sato ārukkhambhiphi nāma bhavitati. hadayaṃphi nāma phalissati, unhampi 
lohitam mukhato uggamissati, unmaḍampi pāpunissati cittakkhepi. tassa kah eso bho 
gotama cittanvayo kāyo hoti, cittassa vasena vattati. taṃ kissa hetu? abhāvittatā kāyassa. 
tassa mayhaṃ bho gotama evam hoti: addhā bhoto gotamaṃ sāvakā 
cittabhavānāyuγomanaṃ vyahārante. no kāyabhavānanti.

3. kinti pana te aggivessana kāyabhavānaṃ sūtati?
"seyathādāma: nando vaccho, kiso saṃkicco makkhihi gosālo - ete hi bho gotama acelaka 
muttācārā haṭṭhāpalekhanaṃ, na ehi bhadantuṃ, na tiṭha bhadantuṃ, na abhihaṃ na 
uddissakaṭaṃ na nimanṭaṃ sādiyaṃ. te na kumbhimukhā patiganthanā, na kalopimukhā 
patiganthanā, na elakamanṭare, na danḍamantaraṃ, na musalamanṭaraṃ, na dhinnam 
bhuṇīmānānaṃ, na gabbhīṇaṃ, na pāyāmānā, na purisantaragatāya, na saṅkittīṣa, na 
yatthā sa upaṭṭhito hoti, na yatthā makkhihi sāḍacārini, na macchaṃ, na maṃsaṃ. na 
suraṃ na merayaṃ na thasodakaṃ pivanta. te ekāgarika vahonti ekālopikā, dhīgarika vah 
honti dvālopikā, satāgarikā vahonti sattālopikā. ekissāpi dattiṣṭā yāpenti, dhviti pi dattiṣṭi 
yāpenti, sattāhipi dantiṣṭā yāpenti. ekāhipkām hi āhāraṃ āhārenti, dhvihikpikā āhāraṃ āhārenti, 
sattāhipkām āhāraṃ āhārenti. iti evarūpam addhamāsikpikā pariṣyabhattabhoganānu 
yogamanuyuttā vahārante"ti.

4. kिṃ pana te aggivessana tāvatakenaṃ yāpentī?
"no hidam bho gotama. appekadā bho gotama uḷārāṇi uḷārāṇi khaḍantiyāṇi khaḍanī. uḷārāṇi 
uḷārāṇi bhojanīyāṇi bhunjangā, uḷārāṇi uḷārāṇi sāyaṇīyāṇi sāyaṃ. uḷārāṇi uḷārāṇi pāṇiṃ 
pivanta. te imaṃ kāyaṃ gāhenti nāma, brūhenti nāma, medenti nāmā"ti.

yam kah te aggivessana purimam phāya pacchā upacimante, evam imassa kāyassa 
ācayāpacacay hoti.
5. kinni pana te aggivessana cittabhāvanā sutāti? cittabhāvanāya kho saccako nigaṇṭhaputto bhagavata puṭṭho samāno na sampāyāsi.

6. atha kho bhagavā saccaκaṃ nigaṇṭhaputtaṃ etadavoca: yāpi kho te esā aggivessana purimā kāyabhāvanā bhāṣitā, sāpi ariyassa vinaye no dhammikā kāyabhāvanā. kāyabhāvanaṃ hi kho tvaṃ aggivessana na aṅhāsi, kuto pana tvaṃ cittabhāvanaṃ jānissasi? api ca aggivessana yathā abhāvitaṃ korhi abhāvitaṃ ca, bhāvitaṃ ca bhāvitaṃ ca, tam suṇāhi, sādukhaṃ manasikaro, bhāsissāmi. evan bho 'ti kho saccako nigaṇṭhaputto bhagavato paccassosi. bhagavā etadavoca:

7. kathaṇca aggivessana abhāvitaṃ korhi abhāvitaṃ ca?
idha aggivessana assutavato puthujanassa uppaṭṭhāti sukhaṃ vedanā. so sukhaṃ vedanāya phuttho samāno sukhāsārgi ca hoti, sukhāsārgitaṇca apajjati. tassa sā sukhaṃ vedanā nirujjhati. sukhaṃ vedanāya nirodha uppaṭṭhāti dukkhaṃ vedanā. so dukkhaṃ vedanāya phuttho samāno socati kilamati paridevati urattālim kandati, sammoham apajjati. tassa kho esā aggivessana uppānapi sukhaṃ vedanā cittaṃ pariyādāya tiṣṭhati abhāvitaṃ kāyassa. uppānapi dukkhaṃ vedanā cittaṃ pariyādāya tiṣṭhati abhāvitaṃ cittaṃ. yassa kassaci aggivessana evan ubhatopakkham uppānapi sukhaṃ vedanā cittaṃ pariyādāya tiṣṭhati abhāvitaṃ cittaṃ. uppānapi dukkhaṃ vedanā cittaṃ pariyādāya tiṣṭhati abhāvitaṃ cittaṃ. evan kho aggivessana abhāvitaṃ korhi abhāvitaṃ ca.

8. kathaṇca aggivessana abhāvitaṃ korhi abhāvitaṃ ca?
idha aggivessana sutavato ariyasāvakassa uppaṭṭhāti sukhaṃ vedanā. so sukhaṃ vedanāya phuttho samāno na sukhāsārgi ca hoti, na sukhāsārgitaṇca apajjati. tassa sā sukhaṃ vedanā nirujjhati. sukhaṃ vedanāya nirodha uppaṭṭhāti dukkhaṃ vedanā. so dukkhaṃ vedanāya phuttho samāno na socati na kilamati na paridevati na urattālim kandati, na sammoham apajjati. tassa kho esā aggivessana uppānapi sukhaṃ vedanā cittaṃ pariyādāya tiṣṭhati bhāvitaṃ kāyassa. uppānapi dukkhaṃ vedanā cittaṃ pariyādāya tiṣṭhati bhāvitaṃ cittaṃ. yassa kassaci aggivessana evan ubhatopakkham uppānapi sukhaṃ vedanā [PTS Page 240] [X 240/v] cittaṃ pariyādāya tiṣṭhati bhāvitaṃ kāyassa, uppānapi dukkhaṃ vedanā cittaṃ pariyādāya tiṣṭhati bhāvitaṃ cittaṃ. evan kho aggivessana bhāvitaṃ korhi bhāvitaṃ cāti.

9. " evan pasanno ahaṃ bhoṭo gotamassa: bhavam hi gotamo bhāvitaṃ korhi bhāvitaṃ ca"ti. addā kho te ayaṃ aggivessana āsajja upaniṣṭa vācā bhāṣitā. api ca te ahaṃ byākarissāmi: yato kho ahaṃ aggivessana kesamassum oharetvā kāsāyīni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppānā vā sukhaṃ vedanā cittaṃ pariyādāya thassati, uppānā vā dukkhaṃ vedanā cittaṃ pariyādāya thassati ti netam kho ānānaṃ1 vijjatti. " nahanūna bhoṭo gotamassa uppaṭṭhāti tathārūpā sukhaṃ vedanā yathārūpā uppānā sukhaṃ vedanā cittaṃ pariyādāya tiṣṭheya, nahanūna bhoṭo gotamassa uppaṭṭhāti tathārūpā dukkhaṃ vedanā, yathārūpā uppānā dukkhaṃ vedanā cittaṃ pariyādāya tiṣṭheyyati". kiṃ hi no sīyā aggivessana?

10. idha me aggivessana pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi: sambūddho gharavāso rajāpato, abbhokās pabbajī. nayidam sukaraṃ agāram ajhāvasataṃ ekantapariṇṇuṃ ekantaparisuddhāṃ samkhalihitam brahmaśeṣaṃ carītam. yannūnaṃ kesamassu oharetvā kāsāyīni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyanti. So kho ahaṃ aggivessana apareṇa samayena daharova samāno susukālakeso bhadrena yobbanena samanāgato pathamena vayasā akāmakānaṃ mātāpitunanuṃ
11. so evam pabbajito samāno kīṁkusalagavesi anuttaraṁ santivarapadaṁ pariyesamāno yena ālāro kālama tenupasankāmin. upasankāmitvā ālāraṁ kālāmaṁ etadavocaṁ: icchāmaṁ āvuso kālama imasmiṁ dhammavīnaye brahmacāryaṁ caritunī. evam vutte aggivessana ālāro kālama maṁ etadavoca: ‘viharatāyasmā, tādīso ayaṁ dhammo yathā viṁśu puriso nacirasseva sakāṁ ācāriyakaṁ sayam abhiṁnaṁ sacchakatvā upasampajjā vihareyyā’ti. so kho aham aggivessana nacirasseva khippameva taṁ dhammaṁ pariyyaṁ. so kho aham aggivessana tāvatakena othapahatamattena lapitalāpanamattena nānavaḍaṁca vadāmi, theravāḍaṁca. ‘jānāmi passāmi’ ti ca paṭījānāmi, ahaṁceva aṁce ca.

12. tassa mayhaṁ aggivessana etadahosi: na kho ālāro kālama imaṁ dhāmmanṁ kevalaṁ saddhāmattakena sayam abhiṁnaṁ sacchakatvā upasampajjā viharāmīti pavedeti. addhā ālāro kālama imaṁ dhāmmanṁ jānaṁ passaṁ viharātīti. ati khvāhaṁ aggivessana yena ālāro kālama tenupasankāmin. upasankāmitvā ālāraṁ kālāmaṁ etadavocaṁ: kitiyātā na āvuso kālama imaṁ dhāmmanṁ sayam abhiṁnaṁ sacchakatvā upasampajjā pavedesi? evam vutte aggivessana ālāro kālama ākāṁcaṁnāyatanam pavedesi:

13. tassa mayhaṁ aggivessana etadahosi: "na kho ālāraṁ kīṁku massa atthi saddhā, mayhampathī saddhā, na kho ālāraṁ kīṁku massa atthi viriyaṁ, mayhampathī viriyaṁ, na kho ālāraṁ kīṁku massa atthi sati, mayhampathī sati, na kho ālāraṁ kīṁku massa atthi samādi, mayhampathī samādi, na kho ālāraṁ kīṁku massa atthi paṁna, mayhampathī paṁna. yannūnāhaṁ yaṁ dhāmmanṁ ālāro kālama sayam abhiṁnaṁ sacchakatvā upasampajjā viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padheyyanti," so kho aham aggivessana na cirasseeva khippameva taṁ dhammaṁ sayam abhiṁnaṁ sacchakatvā upasampajjā vihāsiṁ.


15. "lābha no āvuso, suladdhaṁ no āvuso, ye mayhaṁ āyasantaṁ tādisaṁ sabrahmacāṛīṁ passāma: iti yāhaṁ dhammaṁ sayam abhiṁnaṁ sacchakatvā upasampajjā pavedemi, taṁ taṁ dhammaṁ sayam abhiṁnaṁ sacchakatvā upasampajjā viharasi. yāṁ taṁ dhammaṁ sayam abhiṁnaṁ sacchakatvā upasampajjā viharasi, tamahaṁ dhammaṁ sayam abhiṁnaṁ sacchakatvā upasampajjā pavedemi, iti yāhaṁ dhammaṁ jānāmi, taṁ taṁ dhammaṁ jānāsi. yāṁ taṁ dhammaṁ jānaṁ, tamahaṁ dhammaṁ jānāmi. iti yādhaṁ aham, tādīso taṁ, yādhaṁ taṁ, tādīso aham, ehiṁnaṁ āvuso, ubhova santā imaṁ gaṁnaṁ pariharāmā"tī.

16. iti kho aggivessana ālāro kālama ācāriyo me samāno antevaśiṁ maṁ samānaṁ attano samasamaṁ ṣhapesi. uḷāraya ca maṁ pūjyaṁ pūjesi. tassa mayhaṁ aggivessana etadahosi: nāyaṁ dhammo nibbidāya na virāgyāya na nirodhāya na upasamāya na abhiṁnāya na samboḍhāya na nibbānāya samvattati, yāvaṁdāva ākāṁnāyatanuppatteyyati. so kho aham aggivessana taṁ dhammaṁ analaṁkarītvā tasmā dhammaṁ nibbija aparikkāṁ.

17. so kho aham aggivessana kīṁkusalagavesi anuttaraṁ santivarapadaṁ pariyesamāno yena uddaco rāmaputto tenupasankāmin. upasankāmitvā uddakaṁ rāmaputtam etadavocaṁ:
18. tassa mayhaṃ aggivessana etadahosi: na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmatattakaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmithi pavedesi. addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāṣīti. atha khvāhaṃ aggivessana yena uddako rāmaputta tenupasāṅkāmin. upasāṅkāmitvā uddakaṃ rāmaputtaṃ etadavocaṃ: kittāvata no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmithi pavedesīti. evam vutte aggivessana uddako rāmaputta nevasaṅgānaśaṅṇāya tanaṃ pavedesi.

19. tassa mayhaṃ aggivessana etadahosi: na kho rāmasseva ahosi saddhā, mayhapaththi saddhā, na kho rāmasseva ahosi viriyam, mayhapaththi viriyam, na kho rāmasseva ahosi sati, mayhapaththi sati, na kho rāmasseva ahosi samādi, mayhapaththi samādi, na kho rāmasseva ahosi paññā, mayhapaththi paññā. yannūhāmaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmithi pavedesi, tassa dhammassa sacchikiriyāya padahappayanti. so kho ahaṃ aggivessana na cirasseva khippaveva taṃ dhamaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.


21. "lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasamantaṃ tādisaṃ sabrahmacāriṃ passāma: iti yaṃ dhamaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhamaṃ sayāṃ abhiññā sacchikatvā upasampajja vihārasi. yaṃ tvaṃ dhamaṃ sayāṃ abhiññā sacchikatvā upasampajja vihārasi, taṃ dhamaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavesesī. iti yaṃ dhamaṃ rāmo aññāsi, taṃ tvaṃ dhamaṃ jānāsi. yaṃ tvaṃ dhamaṃ jānāsi, taṃ dhamaṃ rāmo aññāsi. iti yādiso rāmo ahosi, tādiso tvaṃ. yādiso tvaṃ, tādiso rāmo ahosi. ehidāni āvuso, tvaṃ imaṃ ganaṃ pariharā"ti. iti kho aggivessana uddako rāmaputtavo sabrahmacāri me samāno ācariyāṭhāne ca maṃ ṭhapesī, uḷāraya ca maṃ pañjāya pūjesi. tassa mayhaṃ aggivessana etadahosi: nāyaṃ dhamaṃ nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na samboṣṭhaya na nibbānāya saṃvattati, yāvadeva nevasaṅgānaśaṅṇāya tanaṃ pavaṭṭhāniyati. so kho ahaṃ aggivessana taṃ dhamaṃ analaṅkarāvī tasmā dhamaṃ nibbija apakkāmiṃ.

22. so kho ahaṃ aggivessana kimkusalagavesi anuttaraṃ santivarpadām paṁripiyamāno mahādesu anupubbena cārikāṃ caramāna yena uruvela senā-nigam tavadavasīriṃ. tathādhammaṃ ramaṇīyaṃ bhūmibhāgaṃ pāsādikāṇca vanasaṅgān, nadiṅca sandantin setakā supatittham ramaṇīyaṃ, samantā ca gocaregāmāṃ. tassa mayhaṃ aggivessana etadahosi: ramaṇīyaṃ vata bhūmibhāgo, pāsādiko ca vanasaṅgā. nadi ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaregāmo. alaṃ vatidāṃ kulapputtaṃ padhānatthikhassa padhānāyāti. so kho ahaṃ aggivessana tattheva niṣidiṃ alamidaṃ padhānāyāti.

evameva kho aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva kāmehi avūpakaṭṭhā viharantā, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇāśā kāma parīḷāho, so ca ajjhattaṃ na suppaṭhīho hoti na suppaṭippassaddho. opakkamikā cepi te bhonto samaṇabrāhmaṇānā dukkha tippā kaṭukā vedanā vediyanti. abhabbāva te nāṇāya dassanāya anuttaraṇāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇānā opakkamikā dukkha tippā kaṭukā vedanā vediyanti, abhabbāva te nāṇāya dassanāya anuttaraṇāya sambodhāya. ayaṃ kho maṃ aggivessana paṭhamā upamā paṭibhāsi anacchariāyā pubbe assutapubbā.

24. aparāpi kho maṃ aggivessana dutiyyā upamā paṭibhāsi anacchariāyā pubbe assutapubbā: seyyathāpi aggivessana allāṃ kaṭṭhamānā sasnehaṃ āraṅkā udakā thale nakkhitthān, atha puriso āgaccheeyā uttarāraṇīṃ ādāya ‘aggīṁ abhinibbatteṣāmi, tejo pātu karissāmi’ti. taṃ kim maṇñaśi aggivessana, api nu so puriso allāṃ kaṭṭhamānā sasnehaṃ āraṅkā udakā thale nakkhitthān uttarāraṇīṃ ādāya abhimantheṇto aggīṁ abhinibbatteyya, tejo pātu kareyyāti? "no hidaṃ bho gotama” taṃ kissa hetu? "aduṃ hi bho gotama allāṃ kaṭṭhamānā sasnehaṃ kiṅcāpi āraṅkā udakā thale nakkhitthān, yāvadeva ca pana so puriso kilamathassa vighāṭtassa bhāgiṣ assā’ti. evameva kho aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena kho kāmehi vūpakaṭṭhā viharantā, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇāśā kāmaparīḷāho so ca ajjhattaṃ na suppaṭhīho hoti na suppaṭippassaddho. opakkamikā cepi te bhonto samaṇabrāhmaṇānā dukkha tippā kaṭukā vedanā vediyanti. abhabbāva te nāṇāya dassanāya anuttaraṇāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇānā opakkamikā dukkha tippā kaṭukā vedanā vediyanti, abhabbāva te nāṇāya dassanāya anuttaraṇāya sambodhāya. ayaṃ kho maṃ aggivessana dutiyyā upamā paṭibhāsi anacchariāyā pubbe assutapubbā.

25. aparāpi kho maṃ aggivessana tatiyyā upamā paṭibhāsi anacchariāyā pubbe assutapubbā: seyyathāpi aggivessana sukkham kaṭṭhamānā kōḷāpaṃ āraṅkā udakā thale nakkhitthān, atha puriso āgaccheeyā uttarāraṇīṃ ādāya ‘aggīṁ abhinibbatteṣāmi, tejo pātu karissāmi’ti. taṃ kim maṇñaśi aggivessana, api nu so puriso allūm sukkham kaṭṭhamānā kōḷāpaṃ āraṅkā udakā thale nakkhitthān uttarāraṇīṃ ādāya abhimantheṇto aggīṁ abhinibbatteyya, tejo pātu kareyyāti? "evaṃ bho gotama” taṃ kissa hetu? "aduṃ hi bho gotama sukkham kaṭṭham kōḷāpaṃ, taṇca pana āraṅkā udakā thale nakkhitthān.” evameva kho aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva kāmehi vūpakaṭṭhā viharantā, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapiṇāśā kāma parīḷāho, so ca ajjhattaṃ suppaṭhīho hoti suppaṭippassaddho. opakkamikā cepi te bhonto samaṇabrāhmaṇānā dukkha tippā kaṭukā vedanā vediyanti. abhabbāva te nāṇāya dassanāya anuttaraṇāya sambodhāya. no cepi te bhonto samaṇabrāhmaṇānā opakkamikā dukkha tippā kaṭukā vedanā vediyanti, abhabbāva te nāṇāya dassanāya anuttaraṇāya sambodhāya. ayaṃ kho maṃ aggivessana tatiyyā upamā paṭibhāsi anacchariāyā pubbe assutapubbā.

imā kho maṃ aggivessana tisso upamā paṭibhaṃsu anacchariāyā pubbe assutapubbā.

26. tassa mayhaṃ aggivessana etadahosī: yāmnūnāhaṃ dante’bhidantamādhāya jivhāya
27. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appaṇakaṭṭha jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca assāsapassāse uparuddhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṭṭhasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. seyyathāpi nāma kammāraggariyā dhammanāyya adhimatto saddo hoti, evameva kho me aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṭṭhasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. āraddham kho pana me aggivessana viriyāṃ hoti asallīnaṃ. upāṭhitā sati asammuṭṭhā. sāraddho ca pana me kāyo hoti appatippassadutto tene ca dukkhappadhānena padhānābhitunna sato. evaṛūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyaṭṭhāna tiṭṭhati.

28. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appaṇakaṭṭha jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparuddhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhāni uhananti, seyyathāpi aggivessana balavā puriso tinhena sikharena muddhāni abhinandanāyya, evameva kho me aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhāni uhananti. āraddham kho pana me aggivessana viriyāṃ hoti asallīnaṃ. upāṭhitā sati asammuṭṭhā. sāraddho ca pana me kāyo hoti appatippassadutto tene ca dukkhappadhānena padhānābhitunna sato. evaṛūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyaṭṭhāna tiṭṭhati.

29. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appaṇakaṭṭha jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparuddhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīte sīsavēdanā honti. seyyathāpi aggivessana balavā puriso dālhenā varattakabandhanena sīte sīsavēthāṃ dadeyya, evameva kho me aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīte sīsavēdanā honti. āraddham kho pana me aggivessana viriyāṃ hoti asallīnaṃ. upāṭhitā sati asammuṭṭhā. sāraddho ca pana me kāyo hoti appatippassadutto tene ca dukkhappadhānena padhānābhitunna sato. evaṛūpāpi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyaṭṭhāna tiṭṭhati.

30. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appaṇakaṭṭha jhānaṃ jhāyeyyanti. so kho ahaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparuddhiṃ. tassa mayhaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. seyyathāpi aggivessana dakkho goghātaka vā goghātakavāsī vā tinhenā govīkantana kucchim parikanteyya, evameva kho me aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā
kucčiš parikantanti. ėrađdažo kha pana me aggivessana viriyam hoti assāliṇaṃ. upaṭhiṭa sati asaṃmūṭha. sārađdo ca pana me käyo hoti appaṭipassaddho teneva dukkhappadāhena padhānābhītunmassa sato. evarūpāpi kha me aggivessana uppanā dukkha vedenā cittam na pariyaḍāya tiṭṭhati.

31. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ appaṇakaṇṇeva jhānaṃ jhāyeyyanti. so kha ahaṃ aggivessana mukha ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. tassa mayhaṃ aggivessana mukha ca nāsato ca kaṇṇato ca assāsapassāsese uparuddhesu adhimatto kāyasmin dāho hoti. seyyathāpi aggivessana, dve balavanto purisā dubbatalaram purisaṃ nānābhāṣāsu gahetvā anārākāraśvā santāpeyyoṃ samparātāpeyyoṃ. evaneva kha me aggivessana mukha ca nāsato ca kaṇṇato ca assāsapassāsese uparuddhesu adhimatto kāyasmin dāho hoti. ėrađdažo kha pana me aggivessana viriyam hoti assāliṇaṃ. upaṭhiṭa sati asaṃmūṭha. sārađdo ca pana me käyo hoti appaṭipassaddho teneva dukkhappadāhena padhānābhītunmassa sato. evarūpāpi kha me aggivessana uppanā dukkha vedenā cittam na pariyaḍāya tiṭṭhati. apiṣṣu maṃ aggivessana devatā disvā evamāhaṃsu: kālako saṃaño gotamoṭi. ekaccā devatā evamāhaṃsu: na kālako saṃaño gotamo, api ca kālaṃ karoti ’ti. ekaccā devatā evamāhaṃsu: ’na kālako saṃaño gotamo, napi kālaṃ karoti. araḥaṃ saṃaño gotamo. vihāroṭveveso araḥata evarūpo hoti ’ti.

32. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ sabbaso āhāṛapacchedāya paṭippajeyyaṃanti. atha kha maṃ aggivessana devatā upasanākamitvā etadavocum: mā kha tvam mārīsa sabbaso āhāṛapacchedāya paṭippajjī, sace kha tvam mārīsa sabbaso āhāṛapacchedāya paṭippajjissasi. tassa te mayam dibbam ojaṃ lomakāpehi ajjhohāressaṃ tāva tvam yāpessassīti. tassa mayhaṃ aggivessana etadahosi: ahaṃceta kha pana sabbaso ajaddhukā paṭījāneyyaṃ, imā ca me devatā dibbam ojaṃ lomakāpehi ajjhohāreyyaṃ, tāya cāhāṃ yāpeyyaṃ, taṃ mama assa musāti. so kha ahaṃ aggivessana tā devatā paccācikkhāmi, halanti vadāmi.

33. tassa mayhaṃ aggivessana etadahosi: yannūnāhaṃ thokam thokam āhāraṃ āhāreyyaṃ pasataṃ pasataṃ- yadi vā muggayūsaṃ yadi vā kulathayūsaṃ yadi vā kalāyāyuṣaṃ yadi vā harenukayūsaṃ. so kha ahaṃ aggivessana thokam thokam āhāraṃ āhāresin pasataṃ pasataṃ - yadi vā muggayūsaṃ yadi vā kulathayūsaṃ yadi vā kalāyāyuṣaṃ yadi vā harenukayūsaṃ. tassa mayhaṃ aggivessana thokam thokam āhāraṃ āhārayato pasataṃ pasataṃ- yadi vā muggayūsaṃ yadi vā kulathayūsaṃ yadi vā kalāyāyuṣaṃ yadi vā harenukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. seyyathāpiṇāma āsūṭikapabbāṇi vā kālapabbāṇi vā, evanevasu me aṅgappaccagāṇi bhavanti tiyevapphārātaya. seyyathāpi nāma oṭṭhapadāṃ, evanevasu me ānissadāṃ hoti tiyevapphārātaya. seyyathāpi nāma vaṭṭanāvalī, evanevasu me pīṭhiṅkanto unnaṭāvavanato hoti, tiyevapphārātaya. seyyathāpi nāma jarasālāya gopānasiyo oluggavilugga bhavanti, evanevasu me phāsuliyo oluggavilugga bhavanti tiyevapphārātaya. -

seyyathāpi nāma gambhīre udapāne udakāṭākāraṃ gambhīragatā okkhiyikā disanti, evanevasu me akkhistëpesa akkhīṭākāraṃ gambhīragatā okkhiyikā disanti tiyevapphārātaya. seyyathāpi nāma titakālāpū āmācacinno vātātapena sampūṭho hoti sammiḷāto, evanevasu me sīsaṭchāvī sampūṭī hoti sammiḷātu tiyevapphārātaya.

34. so kha ahaṃ aggivessana udaracchavin parāmasissamīti pīṭhiṅkantakanyeva parigāṇhāmi. pīṭhiṅkantaṃ parāmasissamīti udaracchavinīyeva parigāṇhāmi. yāvasso me aggivessana udaracchavi pīṭhiṅkantaṃ allīna hoti tiyevapphārātaya. so kha ahaṃ aggivessana vaccaṃ vā muttaṃ vā karissamīti tattheva avakujo papatāmi tiyevapphārātaya. so kha ahaṃ aggivessana imamaṃ gāyaṃ assāṃṣato pāṇīna gattāni
anumajjāmi. tassa mayhaṃ aggivessana pānīnā gattāni anumajjato pūtimulūni lomāni kāyasmin pāpantantā tāyevappāhārataya. apiṣṣu maṃ aggivessana manussā disvā evamāhamsu: kālo samāṇo gotamoti. ekacce manussā evamāhamsu: na kālo samāṇo gotamo, sāmo samāṇo gotamoti. ekacce manussā evamāhamsu: na kālo samāṇo gotamo napi sāmo, maṅguracchavi samāṇo gotamoti. yāvassu me aggivessana tāva parisuddho chavivaṃ no pariyoḍāto upahato hoti tāyevappāhārataya.

35. tassa mayhaṃ aggivessana etadahosi: "ye khe kci aṭṭamaddhaṇaṃ samāṇā vā brāhmaṇā vā opakkamikā dukkha tippā katuṅkā vedanā vediyīṃsu, etāvaparamāṃ, nayito bhiyyo. yepi hi kci anāgatamaddhaṇaṃ samāṇā vā brāhmaṇā vā opakkamikā dukkha tippā katuṅkā vedanā vediyīṃsanti, etāvaparamāṃ, nayito bhiyyo. yepi hi kci etaraṇi samāṇā vā brāhmaṇā vā opakkamikā dukkha tippā katuṅkā vedanā vediyanti, etāvaparamāṃ, nayito bhiyyo. na khe panaḥam imāya katuṅkāya dukkarakārikāya adhigacchāmi uttarimanussadhammā alamariyānaṅaadassanavisesṣaṃ. sīyā nu khe aṅjo maggo bodhāyā"iti.


37. tassa mayhaṃ aggivessana etadahosi: na khe ahaṃ tassa sukhassa bhāyāmi yantaṃ sukhāṃ aṅṅātreva kāmehi aṅṅātra akusalehi dhammehīti. tassa mayhaṃ aggivessana etadahosi: na taṃ sukaraṃ sukhāṃ adhigantum evaṃ adhimattakasimānaṃ pattakāyena, yannūnāhaṃ olārikaṃ ahuṛaṃ ahureyya odanakummāsanti. so khe ahaṃ aggivessana olārikaṃ ahuṛaṃ ahuresim odanakummāsaṃ. tena khe pana maṃ aggivessana samayena pānca bhikkhu paccupāṭhita honti: "yaṃ khe samāṇo gotamo dhammaṃ adhigamissati taṃ no ārocetasī "iti. yato khe ahaṃ aggivessana olārikaṃ ahuṛaṃ ahuresim odanakummāsaṃ, aha khe te pānca bhikkhū nibbijja pakkamiṃsu: 'bāhuḷiko samāṇo gotamo padhānavibhanto āvatto bāhullāyā"iti.

38. so khe ahaṃ aggivessana olārikaṃ ahuṛaṃ ahuṛito balaṃ gaheva vibiccva kāmehi vibiccva akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pūtisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ. evarūpāpi khe me aggivessana uppannā sukhā vedanā cittaṃ na pariyoḍāya tiṭṭhati.

39. vitakkaṃcārānaṃ vūpasamā ajjhattaṃ sampasadanaṃ ceteso ekodibbāvaṃ avitakkaṃ avicāraṃ samādhijamā pūtisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ. evarūpāpi khe me aggivessana uppannā sukhā vedanā cittaṃ na pariyoḍāya tiṭṭhati.

40. pīṭīya ca virāgā upekkhako ca vihāsiṃ sato ca sampajāno. sukhāna kāyena paṭisamvedesim. yaṃ taṃ arīya ca cikkhanto: upekkhāko satīma sukhāviharīti tatiyaṃ jhānaṃ upasampajja vihāsiṃ. evarūpāpi khe me aggivessana uppannā sukhā vedanā cittaṃ na pariyoḍāya tiṭṭhati.

41. sukhassa ca pahāṇā dukkhassa ca pahāṇā pubbeva somanassadomanassanānaṃ atthagamā adukkhāṃ asukhaṃ upekkhāsati pūrisuddhiḥ catutthaṃ jhānaṃ upasampajja vihāsiṃ. evarūpāpi khe me aggivessana uppannā sukhā vedanā cittaṃ na pariyoḍāya tiṭṭhati.
42. so evan samahite citte parisuuddhe pariyodate anaanga ge vigatupakkilese mudubhate kammanthei thite anenjappatte pubbe nivasaanussatiiananaya citta bhinnanmesin. so anekavithitaan pubbenivasaan anussarami seyyathidam:-

" ekampi jatim depe jatiiyo tissopi jatiiyo catassopi jatiiyo paancapi jatiiyo dasapi jatiiyo visatimpi jatiiyo tinsampi jatiiyo cattariosampi jatiiyo paaninhasampi jatiiyo jatisatampi jatisahassampi jatisatasahassampi, anekapi sanvaatajakkape anekapi vivaatajakkape anekapi samvatavivattakaappe, " amatrasim evannamo evamvanno evamaharo evamsukhadukkha patisamvedi evamayuparayanto. so tato cuto amutra uppapdi. tatrapa sim evam namo evam gotto evam vanvo evamharo evam sukhadukkha patisamvedi evamayuparayanto. so tato cuto idhupapanno"ti - iti sakaraam sauudesam anekavithitaan pubbenivasam anussarami. ayaam kho pana me aggivessana rattiyath pathmam viijaa adhipatitaa, avijaa viihataa viijaa uppamm, tamo vihato aloko uppanno, yathaa tam appamattassa atapino pahitattassa viharato. evarupapi kho me aggivessana uppanna sukhah vedenaa cittaan na pariyadaya tiithati.

43. so evam samahite citte parisuuddhe pariyodate anaanga ge vigatupakkilese mudubhate kammanthei thite anenjappatte sattamam cutipapataananaa cittaam abhininnamesim. so dibbena cakkhunaa visuddhena atikkantamanasakena satte passami: cavamane, uppaajamane hine panthe suvane dhubaanee sugate duggate yathakammupage satte pajanami: 'ime vata bhontu sattaa kayavuddicicitaan samannagataa vaciduccicirtena samannagataa manoduccicirtena samannagataa ariyanam upavadakaa micchadithika micchadithikkammasamadanaa, te kayassa bheda parammaranaa apayaam duggatim vinipataam nirayaam uppannaa, ime vaa pana bhontu sattaa kayasucicitaan samannagataa vacisucicirtena samannagataa manosucicirtena samannagataa ariyanaam anupavadakaa sammadiithika sammadiithikkammasamadanaa, te kayassa bheda parammaranuu sadugate saggaa lokaaam uppannaa."ti. iti dibbena cakkhunaa visuddhena atikkantamanasakena satte passami cavamane uppaajamane. hine panthe suvane dhubaanee sugate duggate yathakammupage satte pajanami: ayaam kho pana me aggivessana rattiyath majjhime yame dutiyaa viijaa adhipatitaa, avijaa viihataa viijaa uppamm, tamo vihato aloko uppanno, yathaa tam appamattassa atapino pahitattassa viharato. evarupapi kho me aggivessana uppanna sukhah vedenaa cittaan na pariyadaya tiithati.

44. so evam samahite citte parisuuddhe pariyodate anaanga ge vigatupakkilese mudubhate kammanthei thite anenjappatte asavananam khayaananaa cittaam abhininnamesim. so idam dukkhanti yathabhutaam abbaanisam, ayaam dukkhasamudayotii yathabhutaam abbaanisam, ayaam dukkhanirodhotii yathabhutaam abbaanisam, ayaam dukkhanirodhagaminii paipadatti yathabhutaam abbaanisam. ime savatha yathabhutaam abbaanisam, ayaam asavasanumudayto yathabhutaam abbaanisam ayaam dukkhanirodhotii yathabhutaam abbaanisam, ayaam asavanirodhagaminii paipadatti yathabhutaam abbaanisam. tassa me evam janato evam passato kamasavapi cittaam vimuccithwa. bhavasavapi cittaam vimuccithwa. avijjaasavapi cittaam vimuccithwa. vimuttaanii vimutamiti naanam ahosi: 'khinaa jatti, vasitaam brahmacariyyam, kato karaeniyam naparaa ithhatthiyya ti abbaanisam, ayaam kho pana me aggivessana rattiyth pacchime yame tatiya viijaa adhipatitaa, avijaa viihataa viijaa uppamm, tamo vihato aloko uppanno, yathaa tam appamattassa atapino pahitattassa viharato. evarupapi kho me aggivessana uppanna sukhah vedenaa cittaan na pariyadaya tiithati.

45. abhijanami kho panaham aggivessana anekasataa ya parisaya dhhamman deseta. apisu manip ekameko evam maathiti: maneva arabbha saman gotamo dhhamman deseti. na kho paneto aggivessana evam datthabbaam. yavaadeva viinapanathanaya tathagato paresam dhhamman deseti. so kho ahaa aggivessana tassayeya kathaya paryosane tasminyeva purimasmin samadhiniimitte ajjhattameva cittaam santhapemi sannisidapemi ekodim karomi
samādahāmi, yena sudāṇa niccakappāṃ viharāmīti.

46. "okappaniyametaṃ bhoṣa gotamassa yathātaṃ arahato sammā sambuddhassa. abhiṣijñāti pana bhavaṃ gotamo divā supiṭi"ti. abhiṣijñāmaṃ apagivessana ghmāṇaṃ pacchime māse pacchābhatam piṇḍapātaṇākkanto catuṅgūṇaṃ saṁghātiṃ paṁṇāpetvā dakkhiṇena passena sato sampajāno niddāmaṇi okkamīti. "etaṃ kha bho gotama eke sāmanabrāhmaṇā sammoahiñhāramīti vaddanti"ti. na kho apagivessana ettāvātā sammālo vā hoti asammūlo vā. api ca apagivessana yathā ca sammālo hoti asammūlo ca, taṃ sunāhi, sādhukam maṇasī karohi, bhāsissāmīti. evaṃ bho gotamāti kho saccak nigaṇṭhaputto bhagavato paccassosi. bhagavā etadavoca:

47. yassa kassaci apagivessana ye āsavaṃ sāṅkilesikā ponobhaviṅkā sadasaṃ dukkhavipākā āyatim jātijārāmaṇaṅgiyā appahīnā, tamahāṃ sammūlhoti vadāmi. āsavānaṃ hi apagivessana appahīnā sammūlho hoti. yassa kassaci apagivessana ye āsavā sāṅkilesikā ponobhaviṅkā sadasaṃ dukkhavipākā āyatim jātijārāmaṇaṅgiyā pahīnā, tamahāṃ asammūlhoti vadāmi. āsavānaṃ hi apagivessana pahīnā asammūlho hoti. tathāgatassā kho apagivessana ye āsavā sāṅkilesikā ponobhaviṅkā sadasaṃ dukkhavipākā āyatim jātijārāmaṇaṅgiyā pahīnā uccinnamōla tālāvathukatā anabhāvakaṭṭā āyati anaupādadhāmā. sseyathāpi apagivessana tālo matthakacchinno abhahbo puna virūhiyā, evameva kho apagivessana tathāgatassā ye āsavā sāṅkilesikā ponobhaviṅkā sadasaṃ dukkhavipākā āyatim jāti jārāmaṇaṅgiyā pahīnā uccinnamōla tālāvathukatā anabhāvakaṭṭā āyati anaupādadhāmāti.

48. evaṃ vutte saccako nigaṇṭhaputto bhagavantaṃ etadavoca: "acchariyaṃ bho gotama, abbhutaṃ bho gotama, yāvāṃcidam bhoṣa gotamassa evaṃ āsajja āsajja vuccammānaṃ upaṇiṭhi upaṇiṭhehi vacchanapatihehi samudācariyañānassa chāvivaṅño ceva pariyodāyati, mukhaṇṇo ca vippasidati, yathā taṃ arahato sammā sambuddhassa."

49. "abhijñāmaṃ bho gotama pūraṇaṃ kassapaṃ vādena vādamaṃ samārabbhaṭṭā. sopi mayā vōdēna vādamaṃ samāraddha aṇīṇaṃ aṇīṇaṃ paticari, bahiddha kathāṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pāṭvākāsi. bhoṣa kho panā gotamassa evaṃ āsajja āsajja vuccammānaṃ upaṇiṭhehi upaṇiṭhehi vacchanapatihehi samudācariyañānassa chāvivaṅño ceva pariyodāyati, mukhaṇṇo ca vippasidati, yathā taṃ arahato samma sambuddhassa.

50. "abhijñāmaṃ bho gotama makkhaṁ gosālaṃ vādema vādamaṃ samārabbhaṭṭā. sopi mayā vādema vādamaṃ samāraddha aṇīṇaṃ aṇīṇaṃ paticari, bahiddha kathāṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pāṭvākāsi. bhoṣa kho panā gotamassa evaṃ āsajja āsajja vuccammānaṃ upaṇiṭhehi upaṇiṭhehi vacchanapatihehi samudācariyañānassa chāvivaṅño ceva pariyodāyati, mukhaṇṇo ca vippasidati, yathā taṃ arahato sammāsambuddhassa.

"abhijñāmaṃ bho gotama ajitam kesakambalaṃ vādema vādamaṃ samārabbhaṭṭā. sopi mayā vādema vādamaṃ samāraddha aṇīṇaṃ aṇīṇaṃ paticari, bahiddha kathāṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pāṭvākāsi. bhoṣa kho panā gotamassa evaṃ āsajja āsajja vuccammānaṃ upaṇiṭhehi upaṇiṭhehi vacchanapatihehi samudācariyañānassa chāvivaṅño ceva pariyodāyati, mukhaṇṇo ca vippasidati, yathā taṃ arahato sammāsambuddhassa.

"abhijñāmaṃ bho gotama pakudhaṃ kaccāyaṇanā vādema vādamaṃ samārabbhaṭṭā. sopi mayā vādema vādamaṃ samāraddha aṇīṇaṃ aṇīṇaṃ paticari, bahiddha kathāṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pāṭvākāsi. bhoṣa kho panā gotamassa evaṃ āsajja āsajja vuccammānaṃ upaṇiṭhehi upaṇiṭhehi vacchanapatihehi samudācariyañānassa chāvivaṅño ceva
pariyodāyati, mukhavaṇṇo ca vippasādati, yathā taṁ arahato sammāsambuddhassa.

"abhijānāmahāṁ bho gotama saṁjayaṁ beḷaṭhiputtaṁ vādana vādaṁ samārabhitā. sopi mayā vādana vādaṁ samāraddho aṁṇena aṁṇaṁ paṭicari, bahiddhā kathaṁ apanāmesi, kopaṇca dosaṇca appaccayaṇca pāṭvākāsi. bhoṭo kho pana gotamassa evaṁ āsajja āsajja vuccamāṇaṁsa upānīthehi upānītehi vacanapathehi samudācariyamāṇaṁsa chāvivāṇṇo ceva pariyodāyati, mukhavaṇṇo ca vippasādati, yathā taṁ arahato sammāsambuddhassa.

"abhijānāmahāṁ bho gotama nīgaṇṭhaṁ nātaputtaṁ vādana vādaṁ samārabhitā. sopi mayā vādana vādaṁ samāraddho aṁṇena aṁṇaṁ paṭicari, bahiddhā kathaṁ apanāmesi, kopaṇca dosaṇca appaccayaṇca pāṭvākāsi. bhoṭo kho pana gotamassa evaṁ āsajja āsajja vuccamāṇaṁsa upānīthehi upānītehi vacanapathehi samudācariyamāṇaṁsa chāvivāṇṇo ceva pariyodāyati, mukhavaṇṇo ca vippasādati, yathā taṁ arahato sammāsambuddhassa.

51. handa ca dāni mayaṁ bho gotama gacchāma, bahukiccā mayaṁ bahukaraṇiyeṭṭī. "yassadāni tvāṁ aggivessana kālam maṁṇasti".ī.

atha kho saccako nīgaṇṭhaputto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmiti.

mahāsaccakasuttaṁ chaṭṭhaṁ.
27. tattha nāma tvam āvuso bhagavatā virāgāya dhamme desite sarāgāya cetessasi. visamyoagāya dhamme desite samyoagāya cetessasi. anupādānāya dhamme desite saupādānāya cetessasi.

28. nanu āvuso bhagavatā anekapariyāyena rāgavirāgāya dhammo desito?
madanimmadāna āpipāsavināgāya ālayasamugghatāya vaṭṭupacchedāya tanhakkhyāya virāgāya nirodhāya nibbānāya dhammo desito?

29. nanu āvuso bhagavatā aneka pariyyāyenā kāmānaṃ pahānaṃ akkhātaṃ, kāmasāṅkānaṃ pariṇā akkhāta. kāmapipāsānaṃ paṭīvinayo akkhāto, kāmavitakkānaṃ samugghāto akkhāto, kāmapariśākānaṃ vūpasamo akkhāto?

30. netam āvuso appasannānaṃ vā pasādāya pasannāṇaṃ vā bhīyobhāvāya atha khvetam āvuso appassannānaṇeçeva appasādāya pasannāṇeça ekaccānaṃ anāñathattaya”ti.

31. atha kho te bhikkhu āyasamantaḥ suddinām anekapariyyāyena vigarahitvā bhagavato etamathathā ārocesum, atha kho bhagavā etasmīm nidāne etasmīm pakaranē bhikkhusaṅgham saṃnipātāpetvā āyasamantaḥ suddinām paṭipucchi: ”saccāṃ kira tvam sudinna, purāṇa duṭiyākāya methunaṃ dhamaṃ patisevi” ti. ”saccāṃ bhagavā. vigarahi Buddhho bhagavā:

32. ”ananuchchaviyoṃ moghapurisa, ananulomikaṃ appatīrūpaṃ assāmanakaṃ akappiyam akaraniyam. kathāṃ hi nāma tvam moghapurisa, evaṃ svākkhāte dhammavinahe pabbajītvā na sakkhiṣsasi yāvajīvaṃ parisuddhāṃ paripūṇaṃ brahmaṃ ca rājan.

33. nanu mayā moghapurisa, anekapariyyāyena virāgāya dhammo desito no sarāgāya? visamyoagāya dhammo desito no samyoagāya? anupādānāya dhammo desito no saupādānāya?

34. tattha nāma tvam moghapurisa, mayā virāgāya dhamme desite sarāgāya cetessasi. visamyoagāya dhamme desite samyoagāya cetessasi. anupādānāya dhamme desite saupādānāya cetessasi.

35. nanu mayā moghapurisa, anekapariyyāyena rāgavirāgāya dhammō desito?
madanimmadāna āpipāsavināgāya ālayasamugghatāya vaṭṭupacchedāya tanhakkhyāya virāgāya nirodhāya nibbānāya dhammō desito?


37. ”varam te moghapurisa āsīvissas sa cehoravissa mukhe anāgajātaṃ pakkhitam, na tveva mātugāmassa anāgajāte anāgajātaṃ pakkhitam. varam te moghapurisa kanhasappassu mukhe anāgajātaṃ pakkhitam, na tveva mātugāmassa anāgajāte anāgajātaṃ pakkhitam. varam te moghapurisa anāgārakāsāya adittāya sampajjāsāya sajotiṃbhātāya anāgajātaṃ pakkhitam. na tveva mātugāmassa anāgajāte anāgajātaṃ pakkhitam. tām kissa hetu? tato nidānāṃ hi moghapurisa maraṇaṃ vā nigačcheyya maraṇamattam vā dukkhaṃ. natveva tappaccayā
kāyassa bhedā parammaraṇāṁ apāyaṁ duggatiṁ vinipātanāṁ nirayaṁ upapajjeyya.
itonidānaṇīca kho mohapurisa kāyassa bhedā parammaraṇāṁ apāyaṁ duggatiṁ vinipātanāṁ nirayaṁ upapajjeyya.

38. "tattha nāma tvam mohapurisa, yaṁ tvam asaddhammaṁ gāmadhammaṁ
vasaladhhammaṁ daṭṭhullam odakatikam rāhassam dvayaṁdvayasamāpattiṁ
samāpajjissasi, bahunnaṁ kho tvam mohapurisa akusalānaṁ dhammānaṁ ādikattā
pubbaṅgamo. netam mohapurisa appasannānaṁ vā pasādāya pasannānaṁ vā bhīyobhāvā
ya. atha khvetam mohapurisa, appasannānaṁceva appasādāya, pasannānaṁca ekaccānaṁ
aṇṇathattāyā"ti.

39. atha kho bhagavā āyasmanāṁ sudinnaṁ anekapariyāyena vitarahitvā dubharatāya
dupposanāya mahicchatāya asantuṭṭhitāya. saṅgāntikāya kosajjassa avanāṁ bhāsitvā
anekapariyāyena subharatāya supposatāya appicchassa sāntuṭṭhassa sallekhassa dhutassa
pāsādikassa apacayassa viriyārambhassa vanṇāṁ bhāsitvā bhikkhunaṁ tadanuccchavikaṁ
tadanulomikaṁ dhammaṁ kathāṁ katvā bhikkhā āmantesi:

40. "tena hi bhikkhave bhikkhunāṁ sikkhāpadaṁ paṇṇapessaṁ dasa atthavase paṭicca:
saṅghasuṭṭhotāya, saṅghapāsutaṁ, dummankūnāṁ puggalānaṁ niggahāya, pesalānaṁ
bhikkhunāṁ phāsuvihārāya, dīṭṭhadhammikānaṁ āsavānaṁ saṅvarāya, samparāyikānaṁ
āsavānaṁ paṭiṁghatāya, appasannānaṁ pasādāya, pasannānaṁ bhīyobhāvāya,
saddhammatthitiyā, vimayānuggahāya. evaṁca pana bhikkhave imaṁ sikkhāpadaṁ
uddiseyyatha:

"yo pana bhikkhu methunam dhammaṁ patisevya, pārajiko hoti asamvāso"ti.
evaṁciḍam bhagavatā bhikkhunāṁ sikkhāpadaṁ paṇṇattaṁ hoti.

(mūlapaṇṇatti)
sudinnabhāṣavāro niṭṭhito.
gąviupamāsutta

PTS A iv, 418, BJT A iv, 481 [ 9. 1. 4. 4. ]

navakanipaṭṭa, paṭthama paṭṭhasaka, mahāvagga, gāviupamāsutta

seyyathāpi bhikkhave, gāvi pabbateyyā bālā abyattām akhettaṅṇū akusalā visame pabbate caritum, tassā evamassa: ‘yannūnāhaṃ agatapuṅbaṅceva disāṃ gaccheyyaṁ, akhādiṭapuṅbaṇī ca tiṇāni khādeyyaṃ, apīṭapuṅbaṇī ca pāṇīyāni piveyyanti. sā purimām pādaṃ na suppatiṭhitam patiṭhiḥpetvā pacchimāṃ pādaṃ uddhāraya, sā na ceva agatapuṅbaṅ disāṃ gaccheyya, na ca akhādiṭapuṅbaṇī tiṇāni khādeyya. na ca apīṭapuṅbaṇī ca pāṇīyāni piveyya, yasmiṃ cASSā paṭdesa tiṭṭāya evamassa: yannūnāhaṃ agatapuṅbaṅceva disāṃ gaccheyya, abādiṭapuṅbaṇī ceva tiṇāni khādeyyaṃ, apīṭapuṅbaṇī ce va pāṇīyāni piveyyanti, taṇca paṭdesaṃ na soṭthinā paccāgaccheyya. tam kissa hetu: tathā hi sā bhikkhave, gāvi pabbateyyā bālā abyattā akhettaṅṇū akusalā visame pabbate caritum, evameva kho bhikkhave idhekacca bhikkhu bālo abyatto akhettaṅṇū akusalō vivicceva kāmehi vivicceva akusalehi dhammehi savitakkaṃ savīcarāṃ vivekajāṃ pitūsukhāṃ paṭthamaṃ jhānaṃ upasampajjā viharati so tam nimittaṃ na āsevati. na bhāveti, na bahuḷikaroti, na svādhīhitam adhiṭhitāti.

tassa evam hoti: ‘yannūnāhaṃ vitakka vicārānaṃ vāpasamā ajhattaṃ sampasadanaṃ cetasa ekodibhāvaṇa avitakkaṃ avicāraṃ samādhijānaṃ vitūsukhāṇaṃ dutiyaṃ jhānaṃ upasampajjā vihareyyanti. so na sakkoti vitakka vicārānaṃ vāpasamā ajhattaṃ sampasadanaṃ cetasa ekodibhāvaṇa avitakkaṃ avicāraṃ samādhijānaṃ vitūsukhāṇaṃ dutiyaṃ jhānaṃ upasampajjā viharītam. tassēvaṃ hoti; yannūnāhaṃ vivicceva kāmehi vivicceva akusalehi dhammehi savitakkaṃ savīcarāṃ vivekajāṃ pitūsukhāṃ paṭthamaṃ jhānaṃ upasampajjā vihareyyanti. So na sakkoti vivicceva kāmehi vivicceva akusalehi dhammehi savitakkaṃ savīcarāṃ vivekajāṃ pitūsukhāṃ paṭthamaṃ jhānaṃ upasampajjā viharītum. ayaṃ vuccati bhikkhave, bhikkhu ubhato bhaṭṭho ubhato parihīno. seyyathāpi sā gāvi pabbateyyā bālā abyattā akhettaṅṇū akusalā visame pabbate caritum.

seyyathāpi bhikkhave gāvi pabbateyyā paṇḍitā byattā khettaṅṇū kusalā visame pabbate caritum. tassā evamassa: ‘yannūnāhaṃ agatapuṅbaṅceva disāṃ gaccheyyaṁ, akhādiṭapuṅbaṇī ca tiṇāni khādeyyaṃ, apīṭapuṅbaṇī ca pāṇīyāni piveyyanti. sā purimām pādaṃ suppatiṭhitam patiṭhiḥpetvā pacchimāṃ pādaṃ uddhāraya, sā agatapuṅbaṅceva disāṃ gaccheyya, akhādiṭapuṅbaṇī ceva tiṇāni khādeyya, apīṭapuṅbaṇī ca pāṇīyāni piveyya. yasmiṃ cASSā paṭdesa tiṭṭāya evamassa: yannūnāhaṃ agatapuṅbaṅceva disāṃ gaccheyyaṁ, akhādiṭapuṅbaṇī ceva tiṇāni khādeyyaṃ apīṭapuṅbaṇī ceva pāṇīyāni piveyyanti’ taṇca paṭdesaṃ soṭthinā paccāgaccheyya. tam kissa hetu: tathā hi sā bhikkhave gāvi pabbateyyā paṇḍitā vyattā khettaṅṇū kusalā visame pabbate caritum.

evameva kho bhikkhave idhekacca bhikkhu paṇḍito byatto khettaṅṇū kusalō vivicceva kāmehi vivicceva akusalehi dhammehi savitakkaṃ savīcarāṃ vivekajāṃ pitūsukhāṃ paṭthamaṃ jhānaṃ upasampajjā viharati. so tam nimittaṃ āsevati bhāveti bahuḷikaroti svādhīhitam adhiṭhitāti.

tassa evam hoti: ‘yannūnāhaṃ pitiya ca virāga upekkhaka ca vihareyyaṃ, sato ca sampajjana sukham ca kāyena paṭisamvedeyyaṃ, yantaṃ ariyā ācikkhanti upekkhaka satimā sukhavihāri ‘ti tatiyaṃ jhānaṃ upasampajjā vihareyyanti’ so pitiya ca virāga upekkhaka ca viharati sato ca sampajjana sukham ca kāyena paṭisamvedeyti yantaṃ ariyā upekkhaka satimā sukhavihāriti tatiyaṃ jhānaṃ upasampajjā viharati. so tam nimittaṃ āsevati bhāveti bahuḷikaroti svādhīhitam adhiṭhitāti.

tassa evam hoti: ‘yannūnāhaṃ sukhasa ca pahānā dukkhasa ca pahānā pubbeva
somanassadomanassānaṃ atthagamā adukkham asukham upekkhāsati pārisuddhiṃ catuṭthama jhānaṃ upasampajja viharryanti. so catuṭthama jhānaṃ anabhīhimsamāno sukhassa ca pahānā dukkhaṃ ca pahānā pubbeva samanassadomanassānaṃ atthagamā adukkham asukham upekkhāsati pārisuddhiṃ catuṭthama jhānaṃ upasampajja viharyanti. so taṃ nimittaṃ āsevati, bhāveta, bahulikaroti, svādhiṭṭhitaṃ adhiṭṭhāti.
tassa evaṃ hoti: 'yannānāham sabbasso rūpasāññānaṃ samatikkamā pātiṣhasāññānaṃ atthagamā nānattasaññānaṃ amanaskārā' ananto ākāso 'ti ākāsānācāyatanaṃ upasampajja viharryanti. so ākāsānācāyatanaṃ anabhīhimsamāno sabbasso rūpasāññānaṃ samatikkamā pātiṣhasāññānaṃ atthagamā nānattasaññānaṃ amanaskārā 'ananto ākāso 'ti ākāsānācāyatanaṃ upasampajja viharyanti. so taṃ nimittaṃ āsevati, bhāveta, bahulikaroti, svādhiṭṭhitaṃ adhiṭṭhāti.
tassa evaṃ hoti: 'yannānāham sabbasso ākāsānācāyatanaṃ samatikkamma 'anantaṃ viññānānti' viññānācāyatanaṃ upasampajja viharryanti. so viññānācāyatanaṃ anabhīhimsamāno sabbasso ākāsānācāyatanaṃ samatikkamma anantaṃ viññānānti viññānācāyatanaṃ upasampajja viharyanti. so taṃ nimittaṃ āsevati bhāveta bahulikaroti svādhiṭṭhitaṃ adhiṭṭhāti.
tassa evaṃ hoti: 'yannānāham sabbasso viññānācāyatanaṃ samatikkamā naththi kiñciti ākiñcānācāyatanaṃ upasampajja viharryanti. so ākiñcānācāyatanaṃ anabhīhimsamāno sabbasso viññānācāyatanaṃ samatikkamā naththi kiñciti ākiñcānācāyatanaṃ upasampajja viharyanti. so taṃ nimittaṃ āsevati bhāveta bahulikaroti svādhiṭṭhitaṃ adhiṭṭhāti.
tassa evaṃ hoti: 'yannānāham sabbasso ākiñcānācāyatanaṃ samatikkamā nevasaññānāsānācāyatanaṃ upasampajja viharryanti. so nevasaññānāsānācāyatanaṃ anabhīhimsamāno sabbasso ākiñcānācāyatanaṃ samatikkamā nevasaññānāsānācāyatanaṃ upasampajja viharyanti. so taṃ nimittaṃ āsevati bhāveta bahulikaroti svidhiṭṭhitaṃ dhiṭṭhāti.
tassa evaṃ hoti: 'yannānāham sabbasso nevasaññānāsānācāyatanaṃ samatikkamā saññā vedayitanirodham upasampajja viharryanti. so saññāvedayitanirodham anabhīhimsamāno sabbasso nevasaññānāsānācāyatanaṃ samatikkamā saññāvedayitanirodham upasampajja viharyanti.
yato kho bhikkhave bhikkhu taṃ tadevasamāpaṭṭim samāpajjati ti vutthāti pi. tassa muduṃ cittaṃ hoti kammaṇāṃ, mudunā citte kammaṇānaṃ appamāṇo samādhi hoti subhāvito. so appamāṇena samādhiṃ subhāvitaṃ yassa yassa abhiññāsacchikaranāya sallambhassa cittaṃ abhininnaṃeti abhiññāsacchikiriyāya. tatra tatreva sakkhāhhabbaṭṭaṃ pāpunāti sati sati āyatane.
so sace ākānkhati " anekaviḥitaṃ iddhividham paccanubhaveyyaṃ, ekopi htvā bahudhā āsama bahudhāpi htvā eko āsama āvibhāvaṃ tirobhāvaṃ tirokudāraṃ tiropākāraṃ tiropākatānaṃ asajjamāno gaccheyyaṃ seyyathāpi ākāse, pathaviyā pi unnūjanīmanuṃ karveyyaṃ seyyathāpi udake, udake pi abhiyāmāne gaccheyyaṃ seyyathāpi pathaviyā, ākāse pi pallaṅkena kameyyaṃ seyyathāpi pakkhisakuno, imepi candimasuriye evaṃ mahiddhike mahānubhāve pāṇiṃ parimaseyyaṃ parimajjeyyaṃ, yāva brahmalokāpi kāyena vasāṃ vatteyya" nti. Tatra tatreva sakkhāhhabbaṭṭaṃ pāpunāti sati sati āyatane.
So sace ākānkhati " dibbāya sotadhāṭṭuyā viśuddhāya atikkantamānusikāya ubho sadde suñeyyaṃ dibbe ca mānuse ca ye dūre ye santike cā"ti. Tatra tatreva sakkhāhhabbaṭṭaṃ pāpunāti sati sati āyatane.
So sace ākānkhati parasassattānaṃ parapuggalānaṃ cetassā ceto paricca pājāneyyaṃ sarāgaṃ vā cittaṃ sarāgaṃ cittanti pājāneyyaṃ, vitāraṅgaṃ vā cittaṃ vitāraṅgaṃ cittanti pājāneyyaṃ, sadoṣaṃ vā cittaṃ sadoṣaṃ cittanti pājāneyyaṃ, vitadosaṃ vā cittaṃ vitadosaṃ cittanti pājāneyyaṃ, samohāṃ vā cittaṃ samohāṃ cittanti pājāneyyaṃ, viṭamohāṃ vā cittaṃ viṭamohāṃ cittanti pājāneyyaṃ, vikkhattaṃ vā cittaṃ vikkhittanti cittanti pājāneyyaṃ, mahaggatāṃ vā cittaṃ mahaggatāṃ
cittanti pājāneyyaṁ, amahaggataṁ vā cittam amahaggataṁ cittanti pājāneyyaṁ, suuttaraṁ vā cittam suuttaraṁ citatanti pājāneyyaṁ, anuttaṇaṁ vā cittam anuttaraṁ cittanti pājāneyyaṁ, samāhitaṁ vā cittam samāhitaṁ cittanti pājāneyyaṁ, asamāhitaṁ vā cittam asamāhitaṁ cittanti pājāneyyaṁ, vimuttaṁ vā cittam vimuttaṁ cittanti pājāneyyaṁ; avimuttaṁ vā cittam avimuttaṁ cittanti pājāneyyaṁ. Tatra tatreve sakkhibhabbataṁ pāpuṇāti sati sati āyatane. 


So sace ākankhāti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṁ cavamaṁe uppaṭjamāne hine paṇṭhe suvaṇṇe dubbante sugate duggate yathākammāpake satte pājāneyyaṁ. İme vata bhonto sattā kāyaduccaritena samannāgata vāciḍuccaritena samannāgata manoduccaritena samannāgata ariyānaṁ upavādaṁa miccādiṭṭhikā miccādiṭṭhikammasamādānā, te kāyassa bhedaṁ parammaraṇaṁ apāyaṁ duggatīṁ vinipātaṁ nirayaṁ upapannā. İme vā pana bhonto sattā kāyasucaritena samannāgata vāciḍucaritena samannāgata manosucaritena samannāgata ariyānaṁ anupavādaṁa sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedaṁ parammaraṇaṁ sugatiṁ saggāṁ lokaṁ upapannā' ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṁ cavamaṁe uppaṭjamāne hine paṇṭhe suvaṇṇe dubbante sugate duggate yathākammāpake satte pājāneyya "nti tatra tatreve sakkhibhabbataṁ pāpuṇāti sati sati āyatane. 

So sace ākankhāti " āsavānaṁ khaṇaṁ anāsavānaṁ cetovimuttim paññāvimuttim diṭṭheva dhamme sayāṁ abhiḥśa sacchikatva upasampaṭja vihareyya "nti tatra tatreve sakkhibhabbataṁ pāpuṇāti sati sati āyatane.\]
gāvīupamāsuttavaṇṇanā

PTS Mp iv, 194, SHB Mp ii, 810 [9.4.4], Sinh Ed Mp, 803

aṅguttaranikāya atṭhakathā (manorathapūraṇī), navakānipātavaṇṇanā,
gāvīupamāsuttavaṇṇanā

35. catutthe pabbatayāti pabbatacārini. na suppatiṭṭhitam patiṭṭhapetvātī yathā suppatiṭṭhitā hoti, evaṃ na patiṭṭhapetvā. taṃ nimittanīi taṃ paṭhamajjhānasañkhātaṃ nimittam. na svādhīṭṭhitam adhiṭṭhatīi yathā suṭṭhu adhiṭṭhitam hoti, na evaṃ adhiṭṭhatī. anabhihiṃsamāno: apothento avihēthento. mudu cittaṃ hoti kammaṇṇani yathā vipassananācittam lokuttaramaggakkhanė mudu kammakkhamāṃ kammayoggama hoti, evamassa abhiṇāpādakaṃ catutthajjhānacittam mudu hoti kammaṇṇaṃ appamāṇo samādhīti catubrahmavihārasamādhīpi maggaphalasamādhīpi appamāṇo samādhī nāma, idha pana "appamāṇaṃ appamāṇārammaṇan"ti iminā pariyāyena suppaṇuṇasamādhī appamāṇasamādhīti dāṭṭhabbo. so appamāṇena samādhīna saḥbhāvitenātī imasmiṃ ṭhāne ayam bhikkhu vipassanaṃ vadgheṭvā arahattaṃ patto. Idāni kihāsavassa abhiṇāpatiṭṭiṃ dassento yassa yassa cāṭi-ādīmāha.
mahāvedallasutta

PTS M i, 292 [ 43 ], BJT M i, 684 [1. 5. 3.]
majjhimanikāya, mūlapaṇṇāsaka, cūlayamakavagga, mahāvedallasutta

1. evaṁ me sutaṁ: ekaṁ sāmayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapatīṇikassa ārāme. atha kho āyasmaṁ mahākōṭṭhito saṇṭhasamayaṁ pātisallānā vuṭṭhito yenāyasmaṁ sāriputto tenupasankami. upasankamitvā āyasmatā sāriputtaṁ saddhīm sammodi. sammodaniyāṁ kathāṁ sārāṇīyaṁ viṭisāretvā ekamantaṁ nissāti, ekamantaṁ nissinno kho āyasmaṁ mahākōṭṭhito āyasmanantaṁ sāriputtaṁ etadavoca:

2. " duppaṇño duppaṇṇoti āvuso vuccati.
kittavātā na kho āvuso duppaṇṇoti vuccati" ti?
nappajānāti nappajānātīti kho āvuso, tasmā duppaṇṇoti vuccati.
kiṇca nappajānāti?
idad dukkhanti nappajānāti, ayaṁ dukkhasamadayoti nappajānāti, ayaṁ dukkhniradhoti nappajānāti, ayaṁ dukkhniradhaṁmī paṭipadatī nappajānāti. nappajānāti, nappajānātīti kho āvuso, tasmā duppaṇṇoti vuccati.

3. sadhāvusoti kho āyasmaṁ mahākōṭṭhito āyasmatā sāriputtaṁ bhāsitaṁ abhinanditvā anumoditvā āyasmanantaṁ sāriputtaṁ utariṁ paṇhaṁ āpucchi:
   "Paṇhaṁ paṇhaṁavāti āvuso vuccati.
kittavātā na kho āvuso paṇhaṁavāti vuccati" ti?
pajānāti pajānātīti kho āvuso, tasmā paṇhaṁavāti vuccati.
kiṇca pajānāti?,
idad dukkhanti pajānāti, ayaṁ dukkhasamadayoti pajānāti, ayaṁ dukkhniradhoti, pajānāti. ayaṁ dukkhniradhaṁmī paṭipadatī pajānāti.
pajānāti pajānātīti kho āvuso, tasmā paṇhaṁavāti vuccati.

4. "viṇṇāṇaṁ viṇṇāṇanti āvuso vuccati.
kittavātā na kho āvuso viṇṇāṇanti vuccati" ti?
vijānāti vijānātīti kho āvuso, tasmā viṇṇāṇanti vuccati.
kiṇca vijānāti: sukhantipi vijānāti, dukkhatipi vijānāti, adukkhamasukhantipi vijānāti. vijānāti vijānātīti kho āvuso, tasmā viṇṇāṇanti vuccati.

5. " yā cāvuso pañña, yaṁca viṇṇāṇāṁ ime dhammā saṁsaṭṭhā udāhu visaṁsaṭṭhā, labbha ca paṇime dhammānāṁ vinibbhujuvī vinibbhujuvī nānākarānaṁ paññāpetunti?
yā cāvuso pañña yaṁca viṇṇāṇāṁ ime dhammā saṁsaṭṭhā no visaṁsaṭṭhā. na ca labbha imaṇaṁ dhammānāṁ vinibbhujuvī vinibbhujuvī nānākarānaṁ paññāpetunti. yaṁcāvuso pañjānāti taṁ vijānāti. yam vijānāti taṁ pañjānāti. tasmā ime dhammā saṁsaṭṭhā no visaṁsaṭṭhā. na ca labbha imaṇaṁ dhammānāṁ vinibbhujuvī vinibbhujuvī nānākarānaṁ paññāpetunti.

6. "yā cāvuso pañña, yaṁca viṇṇāṇāṁ imaṇaṁ dhammānāṁ saṁsaṭṭhānaṁ no visaṁsaṭṭhānaṁ kiṁ nānākarānaṁ"nīti?
yā cāvuso pañña, yaṁca viṇṇāṇāṁ imaṇaṁ dhammānāṁ saṁsaṭṭhānaṁ no visaṁsaṭṭhānaṁ pañña bhāvetabbā, viṇṇānāṁ pariṁneyyam. idam nesaṁ nānākarānanti.

7. " vedanā vedanāti āvuso vuccati.
kittavātā na kho āvuso vedanāti vuccati" ti.
vedeti vedetīti kho āvuso, tasmā vedanāti vuccati kiṇca vedeti? sukhampi vedeni, dukkhampi
vedeti, adukkhamasukhampi vediti.  
vedeti vedetiti kho āvuso, tasmā vedanāti vuuccati.

8. "saṇṇā saṇṇāti āvuso vuuccati kitāvatā nu kho āvuso saṇṇāti vuuccati"ti?  
saṇṇāti saṇṇāti khotu āvuso, tasmā saṇṇāti vuuccati.  
kičca saṇṇāti? Nīlakampi saṇṇāti, pittakampi saṇṇāti, lohitakampi saṇṇāti, odātampi  
saṇṇāti,  
saṇṇāti saṇṇāti khotu āvuso, tasmā saṇṇāti vuuccati.

9. "yā āvuso vedanā yā ca saṇṇā yaṇca viṇṇāṇam ime dhammā samsaṭṭhā udāhu  
visamsaṭṭhā, labbha ca panimesaṇ dhammānaṇ vinibbhujitvā vinibbhujitvā nānākaraṇaṇa  
paññāpetu"nti?

yā āvuso vedanā yā ca saṇṇā yaṇca viṇṇāṇam ime dhammā samsaṭṭhā no visamsaṭṭhā. na ca  
labbha imesaṇ dhammānaṇ vinibbhujitvā vinibbhujitvā nānākaraṇaṇa paññāpetum.

yaṇcāvuso vedeti taṃ saṇṇāti, yaṃ saṇṇāti taṃ viṇṇāti, tasmā ime dhammā sasamaṭṭhā no  
visamaṭṭhā. na ca labbha imesaṇ dhammānaṇ vinibbhujitvā vinibbhujitvā nānākaraṇaṇa  
paññāpetunti.

10. "nissatthena āvuso pañcahi indriyhe parisuddhena manoviṇṇāṇena kiṃ neyya"nti?  
nissatthena āvuso pañcahi indriyhe parisuddhena manoviṇṇāṇena ananto ākāsoti  
ākāsaññiçiyyataṇaṃ neyyaṃ, anantaṃ viṇṇaṇaṃ viṇṇaçiyyataṇaṃ neyyaṃ, naththi kičciti  
ākāsaññiçiyyataṇaṃ neyyanti.

11. "neyyaṃ paṇāvuso dhammaṃ kena paṭanāti"ti.  
neyyaṃ kho āvuso dhammaṃ paññācakkhaṇa paṭanātīti.

12. "paṇṇā paṇāvuso kimaththiya"ti?  
paṇṇā kho āvuso abhiññaththa pariññaththa paññaththāti.

13. kati paṇāvuso paccayā sammādīṭṭhiyā uppaḍāyati?  
dve kho āvuso paccayā sammādīṭṭhiyā uppaḍāya: parato ca ghoso, yoniso ca manasikāro.  
ime kho āvuso dve paccayā sammādīṭṭhiyā uppaḍāyati.

14. katihi paṇāvuso angedhi anuggahiti sammādīṭṭhi cetovimuttiphalā ca hoti  
cetovimuttiphalanisaṃsā ca. paññāvimuttiphalā ca hoti paññāvimuttiphalanisaṃsā cāti?

pañcahi kho āvuso angedhi anuggahiti sammādīṭṭhi cetovimuttiphalā ca hoti  
cetovimuttiphalanisaṃsā ca. paññāvimuttiphalā ca hoti paññāvimuttiphalanisaṃsā ca:  
idhāvuso sammādīṭṭhi sīlānuggahiti ca hoti, sutānuggahiti ca hoti, sākacchānuggahiti ca  
hoti, samathānuggahiti ca hoti, vipassanānuggahiti ca hoti. imehi kho āvuso pañcahi angedhi  
anuggahiti sammādīṭṭhi cetovimuttiphalā ca hoti cetovimuttiphalanisaṃsā ca  
paññāvimuttiphalā ca hoti paññāvimuttiphalanisaṃsā cāti.

15. kati paṇāvuso bhavāti?  
tayo me āvuso bhavā: kāma bhavo rūpabhavo arūpabhavoti.

16. karaṃ paṇāvuso ayatiṃ punabbhavābhinnibbatti hotīti?  
avijjānātiyo saṇṇaṃ kho āvuso sattānaṃ taṇhāsaṇṇoṣanaṃ tatra tatrābhinandana evaṃ  
ayatiṃ punabbhavābhinnibbatti hotīti.
17. kathampanāvuso āyatim punabbhavābhinibbatti na hotīti?
āvijāvīrāgā kho āvuso vijuppādā taṇhāntrodhā evaṁ āyatim punabbhavābhinibbatti na
hotīti.

18. kathampanāvuso pāthamaṁ jhānanti?
idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhāmmehi savitakkaṁ savicāraṁ
vivekajām̄ pitisukham pāthamaṁ jhānāṁ upasampajja viharatī.
idam vuuccatāvuso pāthamaṁ jhānanti.

19. pāthamaṁ panāvuso jhānāṁ kanaṅgiṅkanti?
pāthamaṁ kho āvuso jhānāṁ paṅcāṅkikam: idhāvuso pāthamaṁ jhānāṁ samāpannassa
bhikkhuno vitakko ca vattati vicāro ca. piti ca sukañca cītekkaggata ca.
pāthamaṁ kho āvuso jhānāṁ evaṁ paṅcāṅkikanti.

20. pāthamaṁ panāvuso jhānāṁ kanaṅgavippannaṁ kanaṅgasamannāgatanti?
pāthamaṁ kho āvuso jhānāṁ paṅcāṅgavippannaṁ paṅcāṅgasamannāgatam: idhāvuso
pāthamaṁ jhānāṁ samāpannassa bhikkhuno kāmacchando pahiṇo hotī, byāpādo pahiṇo
hotī, thīmaddham pahiṇāṁ hotī, uddhaccakukkaṁ pahiṇāṁ hotī, vicikicchā pahiṇā hotī.
Vitakko ca vattati vicāro ca piti ca sukañca cītekkaggata ca.
pāthamaṁ kho āvuso jhānāṁ evaṁ paṅcāṅgavippannaṁ paṅcāṅgasamannāgatanti.

21. paṅcimāṁ āvuso indriyāṁ nāṇāvisayāṁ nānāgocarāṁ, na aṇñamaṇñassa
gocaravisayaṁ paccanubhonti. seyyathidām: cakkhuddham sotindriyaṁ ghānindriyaṁ
jivhindriyaṁ kāṇḍindriyaṁ. imesaṁ kho āvuso paṅcamaṁ indriyānaṁ nāṇāvisayānaṁ
nānāgocarānaṁ na aṇñamaṇñassa gocharavisayaṁ paccanubhontanaṁ kim paṭissaranam, ko
da nesaṁ gocharavisayaṁ paccanubhonti?
paṅcimāṁ āvuso indriyāṁ nāṇāvisayāṁ nānāgocarāṁ, na aṇñamaṇñassa gocharavisayaṁ
paccanubhonti. seyyathidām: cakkhuddham sotindriyaṁ ghānindriyaṁ jivhindriyaṁ
kāṇḍindriyaṁ. imesaṁ kho āvuso paṅcamaṁ indriyānaṁ nāṇāvisayānaṁ nānāgocarānaṁ na
aṇñamaṇñassa gocharavisayaṁ paccanubhontanaṁ mano ca nesaṁ gocharavisayaṁ
paccanubhonti

22. paṅcimāṁ āvuso indriyāṁ seyyathidām: cakkhuddham sotindriyaṁ ghānindriyaṁ
jivhindriyaṁ kāṇḍindriyaṁ. imāṁ kho āvuso paṅcindriyaṁ kim paṭicca tiṭṭhatī?
paṅcimāṁ āvuso indriyāṁ seyyathidām: cakkhuddham sotindriyaṁ ghānindriyaṁ
jivhindriyaṁ kāṇḍindriyaṁ. imāṁ kho āvuso paṅcindriyaṁ āyuṁ paṭicca tiṭṭhatī?

23. āyu pānavuso kim paṭicca tiṭṭhatī?
āyu usmaṁ paṭicca tiṭṭhatī

24. usmaṁ pānavuso kim paṭicca tiṭṭhatī?
usma āyuṁ paṭicca tiṭṭhatī.

25. idāneva kho mayaṁ āvuso āyasmato sāriputtassa bhāṣitaṁ evaṁ ājānāma: āyu usmaṁ
paṭicca tiṭṭhatī. idāneva kho mayaṁ āvuso āyasmato sāriputtassa bhāṣitaṁ evaṁ ājānāma:
usma āyuṁ paṭicca tiṭṭhatī. yathākataṁ pānavuso imassa bhāṣitaṁ attho daṭṭhabhobti?
tena hāvuso upamaṁ te karissāmi. upaṁayapidhekece viṁśa purissā bhāṣitaṁ atthaṁ
ājānanti. seyyathāpi āvuso telappadipassa ājāyato acci paṭicca ābhā paññāyati, ābhāṁ
paṭicca acci paññāyati, evameva kho āvuso āyu usmaṁ paṭicca tiṭṭhatī. usma ca āyuṁ
paṭicca tiṭṭhati.

26. teva nu kho āvuso āyusankhārā teva vedaniyā dhammā, udāhu aṅge āyusankhārā aṅge vedaniyā dhammāt?
na kho āvuso teva āyusankhārā teva vedaniyā dhammā, teva kho āvuso āyusankhārā abhavinīsu teva vedaniyā dhammā, nayidaṃ saññāvedayatiridhoṣam samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha. yasma cā kho āvuso aṅge āyusankhārā, aṅge vedaniyā dhammā, tasmaṇ saññāvedayatiridhoṣam samāpannassa bhikkhuno vuṭṭhānaṃ paññāyati.

27. yadda nu kho āvuso imaṃ kāyaṃ kati dhammā jahanti, athāyaṃ kāyo ujjhito avakkhito seti yathā kaṭṭhāṃ acetasanti?.
yadda kho āvuso imaṃ kāyaṃ tayo dhammā jahanti, āyu usmā ca viññānaṃ, athāyaṃ kāyo ujjhito avakkhito seti yathā kaṭṭhāṃ acetasanti?.

28. yvāyaṃ āvuso mato kālakato, yo cāyaṃ bhikkhu saññāvedayatiridhoṣam samāpanno, imesaṃ kim nānākarāṇanti?
yvāyaṃ āvuso mato kālakato tassa kāyasankhārā niruddhā paṭipassaddhā. vacīsankhārā niruddhā paṭipassaddhā. cittasankhārā niruddhā paṭipassaddhā. āyu parikkhiṇo. usmā vāpasantā. indriyāni viparibhinnāni.
yo cāyaṃ bhikkhu saññāvedayatiridhoṣam samāpanno, tassapi kāyasankhārā niruddhā paṭipassaddhā, vacīsankhārā niruddhā paṭipassaddhā, cittasankhārā niruddhā paṭipassaddhā. āyu aparikkhiṇo. usmā avāpasantā. indriyāni viparibhinnāni.
yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayatiridhoṣam samāpanno, idaṃ tesam nānākarāṇanti.

29. kati panāvuso paccayā adakkhamasukhāya cetovimuttiyā samāpattiyāti?
cattāro kho āvuso paccayā adakkhamasukhāya cetovimuttiyā samāpattiyāti: idhāvuso bhikkhu sukkhassa ca pahāna adukkhaṃ ca pahāna pubbeva somanassadomanassānaṃ atthaṅgam cā bukkhāṃ asukhaṃ upekkhāsatipārisuddhiṃ catuththam jihānaṃ upasampajja viharati.
ime kho āvuso cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyāti.

30. kati panāvuso paccayā animittiyā cetovimuttiyā samāpattiyāti?
dve kho āvuso paccayā animittiyā cetovimuttiyā samāpattiyāti: sabbanimitthānaṇca amanaskāro, animittiyā ca dhātuyā manasikāro.
ime kho āvuso dve paccayā animittiyā cetovimuttiyā samāpattiyāti.

31. kati panāvuso paccayā animittiyā cetovimuttiyā thitiyāti?
tayo kho āvuso paccayā animittiyā cetovimuttiyā thitiyāti: sabbanimitthānaṇca amanaskāro, animittiyā ca dhātuyā manasikāro pubbeva abhiñānākāro
ime kho āvuso tayo paccayā animittiyā cetovimuttiyā thitiyāti.

32. kati panāvuso paccayā animittiyā cetovimuttiyā vuṭṭhānāyāti?
dve kho āvuso paccayā animittiyā cetovimuttiyā vuṭṭhānāya: sabbanimitthānaṇca manasikāro, animittiyā ca dhātuyā amanaskāro.
ime kho āvuso dve paccayā animittiyā cetovimuttiyā vuṭṭhānāyāti.

33. yā cāyaṃ āvuso appamāṇā cetovimuttiyā, yā ca akiṅkacaṇṇā cetovimuttiyā, yā ca suññatā cetovimuttiyā, yā ca animittā cetovimuttiyā, ime dhammā nānaṭṭha ceva nānābyañjanā ce, udāhu ekaṭṭha byañjanevama nānanti?
yā cāyaṃ āvuso appamāṇā cetovimutti yā ca ākīṇcañña cetovimutti yā ca suññatā cetovimutti, yā ca animittā cetovimutti, athi kho āvuso pariyāyā yaṃ pariyāyāṃ āgama ime 

dhammad nāṇaṭṭha ceva nānābyājanā ca, athi ca kho āvuso pariyāyā yaṃ pariyāyāṃ āgama ime 

dhammad ekaṭṭhā byañjanameva nānaṃ.

34. katamo cāvuso pariyāyā yaṃ pariyāyāṃ āgama ime dhhammad nānaṭṭha ceva 

nānābyājanā ca?
idhāvuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī tathā dutiyaṃ tathā 

tatiyaṃ tathā catutthim. iti uddhamadho tiriyaṃ sabbadhi sabbattātāya sabbāvantam lokaṃ 

mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā 

viharati.

karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī tathā dutiyaṃ tathā tatiyaṃ tathā 

catutthim. iti uddhamadho tiriyaṃ sabbadhi sabbattātāya sabbāvantam lokaṃ 

karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena 

pharitvā viharati.

muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī tathā dutiyaṃ tathā tatiyaṃ tathā 

catutthim. iti uddhamadho tiriyaṃ sabbadhi sabbattātāya sabbāvantam lokaṃ 

muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena 

pharitvā viharati.

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī tathā dutiyaṃ tathā tatiyaṃ tathā 

catutthim. iti uddhamadho tiriyaṃ sabbadhi sabbattātāya sabbāvantam lokaṃ 

upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjhena 

pharitvā viharati.

ayaṃ vuccatāvuso appamāṇa ceto vimutti.

katamā cāvuso ākīṇcañña cetovimutti?
idhāvuso bhikkhu sabbaso viññānaṃcāvayatanaṃ samatikkamma nathī kiñcīti 

ākīṇcañña cāvayatanaṃ upasampajja viharati.

ayaṃ vuccatāvuso ākīṇcañña cetovimutti.

katamā cāvuso suññatācetovimutti?
idhāvuso bhikkhu araṇīnagaṭa vā rukkhamūlagato vā suññāgāragato vā iti paṭīsañcaṅkhati: 

suññāmadāṃ attena vā attaniyena vātī .

ayaṃ vuccatāvuso suññatā cetovimutti.

katamā cāvuso animittā cetovimutti?
idhāvuso bhikkhu sabbaniṃttānaṃ amanasikārā animittaṃ ceto samādhīṃ upasampajja 

viharati. ayaṃ vuccatāvuso animittā cetovimutti.

ayaṃ kho āvuso pariyāyā yaṃ pariyāyāṃ āgama ime dhhammad nānaṭṭha ceva nānābyājanā 

cā.

35. katamo cāvuso pariyāyā yaṃ pariyāyāṃ āgama ime dhhammad ekaṭṭhā byañjanameva 

nānaṃ?
rāgo kho āvuso pamāṇakarāno, doso pamāṇakarāno, moho pamāṇakarano. 

te khīṇasavassa bhikkhuno pahīna ucchinamullā tālāvathukatā anabhāvakatā āyatīṃ 

anuppādadhammā.

yāvatā kho āvuso appamāṇa ceto vimuttiyo, akuppā tāsaṃ cetovimuttiyāgagamakhañyati. sā 

kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena.
rāgo kho āvuso kiñcano, doso kiñcano, moho kiñcano.
te khīnasavassa bhikkhuno pahīnā ucchinnamullā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā.
yāvata kho āvuso ākiñcaññā cetovimuttīyo, akuppā tāsaṃ cetovimutti aggamakkhayati. sā kho panākuppā cetovimutti suṇṇā rāgena, suṇṇā dosena, suṇṇā mohena.

rāgo kho āvuso nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo.
te khīnasavassa bhikkhuno pahīnā ucchinnamullā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā.
yāvata kho āvuso animittā cetovimuttīyo akuppā tāsaṃ cetovimutti aggamakkhayati. sā kho panākuppā cetovimutti suṇṇā rāgena, suṇṇā dosena suṇṇā mohena.

ayam kho āvuso pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekaṭṭhā, byañjanameva nānanti.

idamavocāyasmi sāriputto. attamano āyasmā mahā koṭṭhito āyasmato sāriputtassa bhāsitam abhinanditī.

mahāvedallasuttaṃ tatiyaṃ.
kitāgirisutta

PTS M i, 477, BJT M i, 242 [2. 2. 10]

majjhimanikāya, mūlapanṇāsaka, bhikkhu vagga, kitāgirisutta

evam me sutam

ekam samayaṃ bhagavā kāśīsu cārikaṃ carati mahatā bhikkhusañghena saddhiṃ.
tatra kho bhagavā bhikkhū āmantesi: āhaṃ kho bhikkhave aṅnatreva rattiḥbojanā bhunjāmi,
aṅnatra kho panāhāṃ bhikkhave rattiḥbojanā bhunjāmano appābdhāṭaṭha sañjānāmi
appātāṅkaṭaṭha lauṭṭhānaṭha balaṇa paṭṣuvihāraṇaṭha. etha tumhepi bhikkhave aṅnatreva
rattiḥbojanā bhunjātha, aṅnatra kho pana bhikkhave tumhepi rattiḥbojanā bhunjāmanā
appābdhāṭaṭha sañjānissatha appātāṅkaṭaṭha lauṭṭhānaṭha balaṇa paṭṣuvihāraṇaṭhā’ti.
evambhateti kho te bhikkhū bhagavato paccassosun.
atha kho bhagavā kāśīsu anupubbena cārikaṃ caramāno yena kitāgiri nāma kāśīṇaṃ nigamo
tadavasari. tatra sudāṃ bhagavā kitāgirisimīṃ viharati kāśīnaṃ nigame.

tena kho pana samaṇaya assajipunabbasukā nāma bhikkhū kitāgirisimīṃ āvāsikā honti.
atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamiṃ. 
upasaṅkamitvā assajipunabbasukā bhikkhū etadavocum: bhagavā kho āvuso aṅnatreva
rattiḥbojanā bhunjāti bhikkhu saṅgho ca, aṅnatra kho panāvuso rattiḥbojanā bhunjāmanā
appābdhāṭaṭha sañjānānti appātāṅkaṭaṭha lauṭṭhānaṭha balaṇa paṭṣuvihāraṇaṭha. etha

tumhepi āvuso aṅnatreva rattiḥbojanā bhunjātha, aṅnatra kho panāvuso tumhepi
rattiḥbojanā bhunjāmanā appābdhāṭaṭha sañjānissatha, appātāṅkaṭaṭha lauṭṭhānaṭha
balaṇa paṭṣuvihāraṇaṭhā’ti.
evan vutte assajipunabbasukā bhikkhū te bhikkhū etadavocum: ‘mayāṃ kho āvuso sāyaṇceva
bhunjāma pāto ca divā ca viṅkale. te mayāṃ sāyaṇceva bhunjāmanā pāto ca divā ca viṅkale
appābdhāṭaṭha sañjānāma appātāṅkaṭaṭha lauṭṭhānaṭha balaṇa paṭṣuvihāraṇaṭha, te
mayāṃ kṛm sandhiṭhikam hitvā kālikaṃ anudhāvissāma, sāyaṇceva mayāṃ bhunjīssāma pāto
cā divā ca viṅkale’ti.

yato kho te bhikkhu nāsakhīṃsu assajipunabbasuke bhikkhū sañjāpetum.

atha yena bhagavā tenupasaṅkamimśu. upasaṅkamitvā bhagavantaṃ abhivadetvā
ekamantaṃ nisiddimśu, ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum. 
”idha mayāṃ bhante assajipunabbasukā bhikkhū tenupasaṅkamimhā. 
upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha: ‘bhagavā kho āvuso aṅnatreva
rattiḥbojanā bhunjāti bhikkhusañgho ca, aṅnatra kho panāvuso rattiḥbojanā bhunjāmanā
appābdhāṭaṭha sañjānānti appātāṅkaṭaṭha lauṭṭhānaṭha balaṇa paṭṣuvihāraṇaṭha. etha
tumhepi āvuso aṅnatreva rattiḥbojanā bhunjātha, aṅnatra kho panāvuso tumhepi
rattiḥbojanā bhunjāmanā appābdhāṭaṭha sañjānissatha, appātāṅkaṭaṭha lauṭṭhānaṭha
balaṇa paṭṣuvihāraṇaṭhā’ti.
evan vutte bhante assajipunabbasukā bhikkhū amhe etadavocum: ‘mayāṃ kho āvuso
sāyaṇceva bhunjāma pāto ca divā ca viṅkale. te mayāṃ sāyaṇceva bhunjāmanā pāto ca divā
cā viṅkale appābdhāṭaṭha sañjānāma appātāṅkaṭaṭha lauṭṭhānaṭha balaṇa paṭṣuvihāraṇaṭha, te
mayāṃ kṛm sandhiṭhikam hitvā kālikaṃ anudhāvissāma, sāyaṇceva mayāṃ bhunjīssāma pāto
cā divā ca viṅkale’ti.
yato kho mayāṃ bhante nāsakkhiṃsa assajipunabbasuke bhikkhū sañjāpetum. atha mayāṃ
etamathāṃ bhagavato ārocemā”ti.

atha kho bhagavā aṅnatarāṃ bhikkhūṃ āmantesi: ehi tvaṃ bhikkhu mama vacanena
assajipunabbasuke bhikkhū āmantehi, satthāyaṃṣante āmantet’iti. evambhateti kho so
bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami.
upasaṅkamitvā assajipunabbasuke bhikkhū etadavoca: ‘satthāyasmane āmanteti’ti. evamāvusoti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissuttvā yena bhagavā tenupasaṅkamimissu. upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisidhiṃsu, ekamantaṃ nisine kho assajipunabbasuke bhikkhū bhagavā etadavoca,

’saccam kira bhikkhave sambahulā bhikkhū tumhe upasaṅkamitvā etadavocun: bhagavā kho āvuso aṁñatreva rattibhojanā bhūnjati bhikkhusangho ca. Aṁñatra kho panāvuso rattibhojanā bhūnjamānā appabādhataṇī saṁjñānanti appāṭanakataṇī lahūṭhānaṇī balaṇcā pāsūvihāraṇīca, etha tumhepi āvuso aṁñatreva rattibhojana bhūnjatha, aṁñatra kho panāvuso tumhepi rattibhojanā bhūnjamānā appabādhataṇī saṁjñānissatā appāṭanakataṇī lahūṭhānaṇī balaṇcā pāsūvihāraṇīca, te mayaṃ kim sandhiṅkiṃ hitvā kālikam anudhāvissāma, saṁjñeva mayaṃ bhūnjissāma pāto ca divā ca vikāle, te mayaṃ saṁjñeva bhūnjamāna pāto ca divā ca vikāle, appabādhataṇīca saṁjñānāma appāṭanakataṇī lahūṭhānaṇī balaṇcā pāsūvihāraṇīca, te mayaṃ kim sandhiṅkiṃ hitvā kālikam anudhāvissāma, saṁjñeva mayaṃ bhūnjissāma pāto ca divā ca vikāle’ti. evambhante.

kinnu me tumhe bhikkhave evam dhammad desitaṃ ajānātha. yaṃ kiccaṃ purisapuggalo paṭisamvedeti sukkham vū dukkham vā adukkhamasukham vā, tassa akusalā dhammā parihāyanti, kusala dhammā abhivādhatti’ti. no ‘hetam bhave. nana me tumhe bhikkhave evam dhammad desitaṃ ajānātha, ‘idhekaccassa evarūpaṃ sukham vedanaṃ vediyato akusalā dhammā abhivādhatti. kusala dhammā parihāyanti. idha panekaccassa evarūpaṃ sukham vedanaṃ vediyato akusalā dhammā parihāyanti. kusala dhammā abhivādhatti.

idhekaccassa evarūpaṃ dukkham vedanaṃ vediyato akusalā dhammā abhivādhatti. Kusala dhammā parihāyanti. idhapanekaccassa evarūpaṃ dukkham vedanaṃ vediyato akusalā dhammā parihāyanti. kusala dhammā abhivādhatti. idhekaccassa evarūpaṃ adukkhamasukham vedanaṃ vediyato akusalā dhammā abhivādhatti, kusala dhammā parihāyanti. idha panekaccassa evarūpaṃ adukkhamasukham vedanaṃ vediyato akusalā dhammā parihāyanti. kusala dhammā abhivādhatti; evambhante.

sādhu bhikkhave maya’cetaṃ bhikkhave aṁñatama abhavissa adittham aviditaṃ asacchikatam aphassitaṃ paññāya: idhekaccassa evarūpaṃ sukham vedanaṃ vediyato akusalā dhammā abhivādhatti. kusala dhammā parihāyanti. evamahāma ājānanto evarūpaṃ sukham vedanaṃ pajahathā’ti vadeyyaṃ, api nu me etam bhikkhave patirūpaṃ abhavissā’ti. no ‘hetam bhave, yasmā ca kho etam bhikkhave maya’ñatam dittham viditaṃ sacchikatam phassitaṃ paññāya, ‘idhekaccassa evarūpaṃ sukham vedanaṃ vediyato akusalā dhammā abhivādhatti, kusala dhammā parihāyanti’ti. tasmāmaṃ ‘evarūpaṃ sukham vedanaṃ pajahathā’ti vadoṃi.

maya’cetaṃ bhikkhave aṁñatam abhavissa adittham aviditaṃ asacchikatam aphassitaṃ paññāya: ‘idhekaccassa evarūpaṃ sukham vedanaṃ vediyato akusalā dhammā parihāyanti, kusala dhammā abhivādhatti’ti. evamahāma ājānanto ‘evarūpaṃ sukham vedanaṃ upasampajja viharathā’ti, vadeyyaṃ, api nu me etam bhikkhave patirūpaṃ abhavissā’ti. no ‘hetam bhave, ‘yasmā ca kho etam bhikkhave maya’ñatam dittham viditaṃ sacchikatam phassitaṃ paññāya, ‘idhekaccassa evarūpaṃ sukham vedanaṃ vediyato akusalā dhammā parihāyanti, kusala dhammā abhivādhatti’ti. tasmāmaṃ evarūpaṃ sukham vedanaṃ upasampajja viharathā’ti vadoṃi.

maya’cetaṃ bhikkhave aṁñatam abhavissa adittham aviditaṃ asacchikatam aphassitaṃ
katame satta:
ubhatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhappatto I saddhāvimutto dhammadusārī saddhānusārī.

ekatamo ca bhikkhave puggalo ubhatobhāgavimutto: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe äruppā te käyena phassitvā viharati, paññāya cassa disvā āsāvā parikkhīṇa honti. ayaṁ vuccati bhikkhave puggalo ubhatobhāgavimutto. imassa kho ahaṁ bhikkhave bhaikkhuno na appamādena karaṇīyanti vadāmi. taṁ kissa hetu: kataṁ tassa appamādena abhabbo so pamajjituṁ.

katamo ca bhikkhave puggalo paññāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe äruppā te käyena phassitvā I viharati, paññāya cassa disvā āsāvā parikkhīṇa honti. ayaṁ vuccati bhikkhave puggalo paññāvimutto. imassa pi kho ahaṁ bhikkhave bhaikkhuno na appamādena karaṇīyanti vadāmi. taṁ kissa hetu: kataṁ tassa appamādena abhabbo so pamajjituṁ.

katamo ca bhikkhave puggalo kāyasakkhī: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe äruppā te käyena phassitvā viharati, paññāya cassa disvā ekacce āsāvā parikkhīṇa honti. ayaṁ vuccati bhikkhave puggalo kāyasakkhī. imassa kho ahaṁ bhikkhave bhaikkhuno appamādena karaṇīyanti vadāmi. taṁ kissa hetu: appevanāma ayaṁ añītīyasmā anulomikāṇi senāsanāni paṭisevamāno kalyāṇamirte bhajamāno indriyāni samannāyanāmo yassaṭṭhāya kuluputta sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttarāṃ brahmaṇarājapariyosāṇaṃ diṭṭheva dhamme sayam abhiṁnā sacchitaṁ upasampajja vihareyyāti. imaṁ kho ahaṁ bhikkhave imassa bhaikkhuno appamādaṅghalaṁ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo diṭṭhappatto: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe äruppā te käyena phassitvā viharati, paññāya cassa disvā ekacce āsāvā parikkhīṇa honti. tathāgataappaveditā cassa dhammad paññāya vodiṭṭhā honti vocaritā. ayaṁ vuccati bhikkhave puggalo diṭṭhappatto. imassa pi kho ahaṁ bhikkhave bhaikkhuno appamādena karaṇīyanti vadāmi. taṁ kissa hetu: appevanāma ayaṁ añītīyasmā anulomikāṇi senāsanāni paṭisevamāno kalyāṇamirte bhajamāno indriyāni samannāyanāmo yassaṭṭhāya kuluputta sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttarāṃ brahmaṇarājapariyosāṇaṃ diṭṭheva dhamme sayam abhiṁnā sacchitaṁ upasampajja vihareyyāti. imaṁ kho ahaṁ bhikkhave imassa bhaikkhuno appamādaṅghalaṁ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo saddhāvimutto: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe äruppā te käyena phassitvā I viharati, paññāya cassa disvā ekacce āsāvā parikkhīṇa honti. tathāgate cassa saddhā nivītthā hoti mūḷājātā paṭitthita. ayaṁ vuccati bhikkhave puggalo saddhāvimutto. imassa pi kho ahaṁ bhikkhave bhaikkhuno appamādena karaṇīyanti vadāmi. taṁ kissa hetu: appevanāma ayaṁ añītīyasmā anulomikāṇi senāsanāni paṭisevamāno kalyāṇamirte bhajamāno indriyāni samannāyanāmo yassaṭṭhāya kuluputta sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttarāṃ brahmaṇarājapariyosāṇaṃ diṭṭheva dhamme sayam abhiṁnā sacchitaṁ upasampajja vihareyyāti. imaṁ kho ahaṁ bhikkhave imassa bhaikkhuno appamādaṅghalaṁ sampassamāno appamādena karaṇīyanti vadāmi.

katamo ca bhikkhave puggalo dhammadusārī: idha bhikkhave ekacco puggalo ye te santā vimokkha atikkamma rūpe äruppā te käyena phassitvāI viharati, paññāya cassa disvā āsāvā
appirikkaihonta, tathagatappavedita cassa dhannai paññayya mattaso nijjhanam khamanti. api cassa ime dhannai honti, seyyathida: saddhindriyam viriyindriyam satindriyam samadhindriyam paññindriyam. ayañ vuccati bhikkhave puggalo dhamm anusuari. imassa pi kha ahaṃ bhikkhave bhikkhuno appamadena karaṇiyanti vadami. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisēvamāno kalyāṇamitthe bhajamāno indriyāni samannānayamāno yassathayā kulaṭputta sammadeva āgārasmā anagāriyam pabbajanti, tanaduttaṃ brahmacariyapariyosānaṃ diṭheva dhamme sayaṃ abhinānā sacchikatvā upasampajja vihāreyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno vihāreyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karāṇiyanti vadami.

ekatamo ca bhikkhave puggalo saddhānusāri: idha bhikkhave ekacco puggalo ye te santā vimokkhiḥ ātikamma rāpe āruppā te kāyena phassitvā viharati, paññaya cassa disvā āsavā aparikkaihonta. tathāgatē cessa saddhāmaham hoti pemamattam, api cassa ime dhannā honti, seyyathida: saddhindriyam viriyindriyam satindriyam samadhindriyam paññindriyam, ayañ vuccati bhikkhave puggalo saddhānusāri. imassa pi kho ahaṃ bhikkhave bhikkhuno na appamādena karāṇiyanti vadami. taṃ kissa hetu: appevanāma ayamāyasmā anulomikāni senāsanāni paṭisēvamāno kalyāṇamitthe bhajamāno indriyāni samannānayamāno yassathayā kulaṭputta sammadeva āgārasmā anagāriyam pabbajanti, tanaduttaṃ brahmacariyapariyosānaṃ diṭheva dhamme sayaṃ abhinānā sacchikatvā upasampajja vihāreyyāti. imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karāṇiyanti vadami.

nāhaṃ bhikkhave ādikeneva aṅnārādhanaṃ vadāmi. Api ca bhikkhave anupubbasikkhā anupubbakiriyā anupubbatipadā aṅnārādhana hoti. kathāṅca bhikkhave anupubbasikkhā anupubbakiriyā anupubbatipadā aṅnārādhana hoti: idha bhikkhave saddhājato upasankamati, upasankamanto payirupāsati, payirupāsanto sotam odahati, ohtasoto dhammam suṇāti, suvtā dhammam dhāreti, dhatānaṃ dhammānaṃ aththā upaparikkhato, atthāṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajatto ussahati, ussaditvā tuleti, tulayitvā padahati, pahitatto samāno kāya eva paramaṃ saccam sacchakaro, paññaya ca naṃ paṭīvijha passati.

sāpi nāma bhikkhave saddhā nāhosi. tampi nāma bhikkhave upasankamanam nāhosi. sāpi nāma bhikkhave payirupāsanaṃ nāhosi. tampi nāma bhikkhave sotāvadhānāṃ nāhosi. tampi nāma bhikkhave dhammasavananam nāhosi. sāpi nāma bhikkhave dhammaddhāraṇā nāhosi. sāpi nāma bhikkhave aththāparikkhā nāhosi. sāpi nāma bhikkhave dhammanijjhānakkhanti nāhosi. sopi nāma bhikkhave chando nāhosi. sopi nāma bhikkhave ussāho nāhosi. sāpi nāma bhikkhave tulanā nāhosi. tampi nāma bhikkhave padhānaṃ nāhosi. vippatipannā ttha bhikkhave. micchāpatipannā ttha bhikkhave. kivadārve bhikkhave moghapurisā apakkantā imasmā dhammavāyā,

atthi bhikkhave catuppadaṃ veyyakaramaṃ yassuddhiḥṭha saṅgha viññā puriso na cirasewa paññāyanathāṃ ajāneya. uddissamā vo bhikkhave. ajānissatha metanti. ke ca mayam bhante, ke ca dhammad aṅnātāri. yopi so bhikkhave satthā āmisagaru āmisadāyādo āmishe siṃsasattho viharati, tassapayam evaṃpi paṇopanaviṇā na upeti. evaṅcā na asa, aha naṃ kareyyāma. na ca na evamassa, na naṃ kareyyāmati. kimpana bhikkhave yam tathāgato sabbaso āmishe viṣmamsasattho viharati. saddhassā bhikkhave sāvakassa satthussāsane pariyojāya vattato ayamanudhamho hoti: satthā bhagavā, sāvako hamasmī. jānāti bhagavā, nāhaṃ jānāmī. saddhassā bhikkhave sāvakassa satthussāsane pariyojāya vattato rumhānyam satthussāsanaṃ hoti ojavamant. saddhassā bhikkhave sāvakassa satthussāsane pariyojāya vattato ayamanudhamho hoti: ’ kāmaṃ taco ca naḥāru ca aṭṭhi ca avassissatu
upasussatu sarīre maṃsalohitaṃ. yaṃ taṃ purisatthāmena purisaviriyena
purisaparakkamena pattabbaṃ, na taṃ apāpuṇītvā viriyassa satthānaṃ bhavissatī’ti.
Saddhassa bhikkhave sāvakassa sattussāsane pariyogāya vattato dvinnam phalamam
aṇṇataraṃ phalam pāṭikaṅkhāṃ: diṭṭheva dhamme aṇṇa, satī vā upādisese anāgāmitāti.

idamavoca bhavā. attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

kīṭāgirisuttaṃ dasamaṃ.
cūlavədallasuttavaṇṇanā

PTS Ps ii, 363 – 4, SHB Ps ii, 302 [1.5.4]

məjhimāniyāka aṭṭhakathā (papañcasūdaṇī), cūlavədallasuttavaṇṇanā

idāni ekacittakkanikkām maggasamādhiṃ sanimittaṃ paripukkhaṃ pucchanto, katamo panāyyeti-ādīmāhā. tassa vissajjane cattāro satipaṭṭhiṇā maggakkhaṇe catukkicasādhanaṇasena uppanṇā sati. sā samādhissa paccayattathaṃ nimittaṃ, cattāro sammappadhāṇā catukkicasādhanaṇasenaṇa uppanṇaṃ viriyaṃ, taṃ parivāraṇthena paripākhaṃ hoti. tesamyeva dhammadanti tesām maggasampayuttadhammānaṃ.

āsevanāti-ādisu ekacittakkanikkāyeva aśevanādayo vuttāti.


atha vā evaṃ vaḍeyya- “ekena cittaṇa aśevati, dvihi bhāveti, tihi baḥulikaṭti, dvihi vā aśevati, tihi bhāveti, ekena baḥulikaṭti (pg. 2.0263) tihi vā aśevati, ekena bhāveti, dvihi baḥulikaṭti” ti. so vattabbo- “mā suttaṃ me laddhanti yaṃ vā taṃ vā avaca, paṇhaṃ vissajjentena nāma ācariyassa santike vasitvā buddhavacanaṃ uggāhiṃ avatthasaṃ viditvā vattabbaṃ hoti. ekacittakkanikkāva ayaṃ aśevanā, ekacittakkanikkā baḥvāna, ekacittakkanikkām baḥulikammaṃ, khayaṃlokaḥuttaramaggo baḥulacittakkaniko nāma nattaṃ, ‘ekacittakkanikkoyeva’ ti saññāpetabbo, sace sañjāṇāti, sañjāṇāti, no ce sañjāṇāti, gaccha pātova vihāraṃ pavisitvā yāgaṃ pīvāhi” ti uyyojetabbo.
kosambakasuttavaṇṇanā

PTS Ps ii, 404, SHB Ps ii, 335 [1. 5. 8]

majjhimanikāya aṭṭhakathā (papañcasūḍani), kosambakasuttavaṇṇanā

500. dhammatā (pg. 2.0301) susamannīṭṭhā hotīti sabbhāvo suttī suhamanesito hoti.
sotāpatti-phalasacchikirīyātī karāṇavacanaṃ sotāpatti-phalasacchikataṇṇaṇāṇetā attho.
evaṃ sattaṅgasamannāgatotī evaṃ imehi sattahī mahāpaccavekkhaṇānāṇehi samannāgato. ayaṃ tāva ācariyānaṃ samānakathā. lokuttaramaggo hi bahucittakkhaṇiko nāma natthi.

vitaṇṇavādī pana ekacittakkhaṇiko nāma maggo natthi. "evam bhāveyya satta vassāni"ti hi vacanato sattapi vassāni maggabhāvanā honti. kilasā pana lahu chijjantā sattahī nāṇehi chijjantiti vadati. so suttaṃ āharati vattabbo, addhā aṇṇaṃ suttaṃ apassanto. "idamassa paṭhamāṃ nāṇaṃ adhigataṃ hoti, idamassa dutiyaṃ nāṇaṃ... pe... idamassa sattamaṃ nāṇaṃ adhigataṃ hoti" ti imeva āharītvā dassessati, tato vattabbo kiṃ panidaṃ suttaṃ neyyatthaṃ nitarthhanti. tato vakkhati-- "nitarththagam, yathāsuttaṃ tatheva attho" ti. so vattabbo-- "dhammatā susamannīṭṭhā hoti sotāpatti-phalasacchikirīyātī ettha ko attho" ti? addhā sotāpatti-phalasacchikirīyātthoti vakkhati, tato pucchitabbo, "maggasamaṇgī phalaṃ sacchikaroti, phalasamaṇgī" ti, jānanto. "phalasamaṇgī sacchikaroti" ti vakkhati, tato vattabbo-- "evam sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpatti-phalasamannāgato hotīti idha maggaṃ abhāvetvā maṃḍūko viya uppattivā ariyasāvako phalameva gahissati, mā suttaṃ me laddhantī yaṃ vā taṃ vā avaca, paṇhāṃ vissajjentena nāma ācariyasantike vasītvā buddhavacanaṃ uggahihītvā attharasaṃ viddītvā vattabbhaṃ hoti" ti. "imāni satta nāṇāni ariyasāvakassa paccavekkhaṇaṇāṇāneva, lokuttaramaggo bahucittakkhaṇiko nāma natthi, ekacittakkhaṇiko-yeva ti saṅgāpetabbo, sace saṅjānāti saṅjānātū, no ce saṅjānāti. "gaccha pātova vihāraṃ pavisītvā yāguṃ pīvhi" ti uyyojetabbo. sesaṃ sabbattha uttānamevāti.
yadaniccasutta
PTS S iii, 22, BJT S iii, 38 [1. 1. 2. 4.]
saññuttanikāya, khandhakavagga, mūlapaṇṇāsaka, aniccavagga, yadaniccasutta
15. sāvatthiyaṁa- rūpaṁ bhikkhave, aniccaṁ, yadaniccamaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tadanantā, yadanattā taṁ "netam mama neso 'hamasmi, na me so attā"ti evametaṁ yathābhūtaṁ samappaññāya daṭṭhabbaṁ. evam passaṁ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati. saṁkhāresupi nibbindati, viññānasimpi nibbindati. nibbindaṁ virajjati, virāgā vimuccati, vimuttaṁ vimuttamiti nāṇaṁ hoti: khīṇā jāti vusitaṁ brahmacariyaṁ katuṁ karaṇiyaṁ nāparaṁ itthattayāti pajānātīti.

vedanā anicca yadaniccamaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tadanattā, yadanattā taṁ "netam mama, neso 'hamasmi, na me so attā"ti evametaṁ yathābhūtaṁ samappaññāya daṭṭhabbaṁ. evam passaṁ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati. Saṁkhāresupi nibbindati, viññānasimpi nibbindati. nibbindaṁ virajjati, virāgā vimuccati, vimuttaṁ vimuttamiti nāṇaṁ hoti: khīṇā jāti vusitaṁ brahmacariyaṁ katuṁ karaṇiyaṁ nāparaṁ itthattayāti pajānātīti.

saññā anicca yadaniccamaṁ taṁ dukkhaṁ, dukkhaṁ tadanattā, yadanattā taṁ "netam mama, neso 'hamasmi, na me so attā"ti evametaṁ yathā bhūtaṁ samappaññāya daṭṭhabbaṁ. evam passaṁ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati. Saṁkhāresupi nibbindati, viññānasimpi nibbindati. Nibbindaṁ virajjati, virāgā vimuccati, vimuttaṁ vimuttamiti nāṇaṁ hoti: khīṇā jāti vusitaṁ brahmacariyaṁ katuṁ karaṇiyaṁ nāparaṁ itthattayāti pajānātīti.

saṁkhāra anicca yadaniccamaṁ taṁ dukkhaṁ, dukkhaṁ tadanattā, yadanattā taṁ "netam mama, neso 'hamasmi, na me so attā"ti evametaṁ yathā bhūtaṁ samappaññāya daṭṭhabbaṁ. evam passaṁ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati. Saṁkhāresupi nibbindati, viññānasimpi nibbindati. Nibbindaṁ virajjati, virāgā vimuccati, vimuttaṁ vimuttamiti nāṇaṁ hoti: khīṇā jāti vusitaṁ brahmacariyaṁ katuṁ karaṇiyaṁ nāparaṁ itthattayāti pajānātīti.

viññānaṁ aniccaṁ, yadaniccamaṁ taṁ dukkhaṁ, yaṁ dukkhaṁ tadanantā, yadanattā taṁ "netam mama neso 'hamasmi, na neso attā"ti evametaṁ yathābhūtaṁ samappaññāya daṭṭhabbaṁ. evam passaṁ bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati. Saṁkhāresupi nibbindati, viññānasimpi nibbindati. nibbindaṁ virajjati, virāgā vimuccati, vimuttaṁ vimuttamiti nāṇaṁ hoti: khīṇā jāti vusitaṁ brahmacariyaṁ katuṁ karaṇiyaṁ nāparaṁ itthattayāti pajānātīti.
samanupasanāsutta
PTS S iii, 46, BJT S iii, 82 [1. 1. 5. 5]
sañyuttanikāya, khandhakavagga, mūlapaṇḍasaka, attadīpavagga, samanupasanāsutta
47. sāvatthiyam:

ye hi keci bhikkhave, samanāvā brahmaṇā và anekavihitama attanaṃ samanupassamaṇaṃ samanupassanti, sabbe te paṇcupādānakkhandhe samanupassanti, etesaṃ và aṇṇataram.

katame pañca:
idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvi ariyadhammassā a Kovido
ariyadhhamme avinīto, sappurisānaṃ adassāvi sappurisadhhammassa a Kovido
sappurisadhhamme avinīto, rūpaṃ attato samanupassati rūpavantam và attānaṃ attati vā
rūpaṃ, rūpasmiṃ vā attānaṃ,
idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvi ariyadhhammassa a Kovido
ariyadhhamme avinīto, sappurisānaṃ adassāvi sappurisadhhammassa a Kovido
sappurisadhhamme avinīto, vedanaṃ attato samanupassati vedanavantam vā attānaṃ attati vā
vedanam, vedanasmiṃ vā attānaṃ,
ilda bhikkhave, assutavā puthujjano ariyānaṃ adassāvi ariyadhhammassa a Kovido
ariyadhhamme avinīto, sappurisānaṃ adassāvi sappurisadhhammassa a Kovido
sappurisadhhamme avinīto, saṇṇamaṃ attato samanupassati saṇṇāvantam vā attānaṃ attani vā
saṇṇaṃ saṇṇasmiṃ vā attānaṃ.
idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvi ariyadhhammassa a Kovido
ariyadhhamme avinīto, sappurisānaṃ adassāvi sappurisadhhammassa a Kovido
sappurisadhhamme avinīto, sankhāre attato samanupassati sankharavantam vā attānaṃ attati vā
sankhāraṃ, sankhārasmiṃ vā attānaṃ,
idha bhikkhave, assutavā puthujjano ariyānaṃ adassāvi ariyadhhammassa a Kovido
ariyadhhamme avinīto, sappurisānaṃ adassāvi sappurisadhhammassa a Kovido
sappurisadhhamme avinīto, viññānaṃ attato samanupassati viññānavantam vā attānaṃ attati vā
viññānaṃ viññānasmiṃ vā attānaṃ.

iti ayañceva samanupassanañ asmiṇī cassa avigataṃ hoti. asmiṇī kho pana bhikkhave avigate, pañcannaṃ indriyānaṃ avakkanti hoti: cakkhusadinyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassa. atthi bhikkhave mano atthi dhammā, atthi avijjadhatu
avijjasamphassajena bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanaṃ asmiṇī′piassa hoti, ayamahamasmīti′piassa hoti bhavissanti pi′ssa hoti, rūpi bhavissanti′piassa hoti, arūpi bhavissanti′piassa hoti. saṇṇi bhavissanti′piassa hoti, asaṇṇa bhavissanti′piassa hoti.
nevasaṇṇaṇaṃsaṇṇi bhavissanti′piassa hoti.
tīṭhanti kho pana bhikkhave, tattheva pañcindriyāni, athetha sutavato ariyasāvakassā avijja pahpyati, vijja uppajjati, tassa avijjāvirāgā vijjuppādā asmiṇī′piassa na hoti.
ayamahamasmīti′piassa na hoti, bhavissanti′piassa na hoti, na bhavissanti′piassa na hoti, saṇṇi bhavissanti′piassa na hoti, asaṇṇi bhavissanti′piassa na hoti, nevasaṇṇaṇaṃsaṇṇi bhavissanti′piassa na hoti.
pañcavaggiyasutta

PTS S iii, 66-7, BJT S iii, 114 [1. 2. 1. 7.]

sañjuttanikāyā, khandhakavagga, mūlaṃpanṇāsaka, upayavagga, pañcavaggiyasutta

59. ekaṃ samayaṃ bhagavā bārāṇasīyaṃ viharati isipatane migadāye. tatra kho bhagavā pañcavaggiye bhikkhū āmantesi, "bhikkhavo ti. 'bhadante ti te bhikkhū bhagavato paccassosūṃ, bhagavā etadavoca:

rūpaṃ bhikkhave, anattā, rūpaṃca hidaṃ bhikkhave, attā abhavissa nayidaṃ rūpaṃ ābhādāya saṃvatteyya, labbhetha ca rūpe evam me rūpaṃ hotu, evam me rūpaṃ mā ahosi’ti. yasmā ca kho bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābhādāya saṃvattati. na ca labbhati rūpe "evam me rūpaṃ hotu, evam me rūpaṃ mā ahosi”ti.

vedanā bhikkhave, anattā, vedanaṃca hidaṃ bhikkhave, attā abhavissa nayidaṃ vedanaṃ ābhādāya saṃvatteyya, labbhetha ca vedanā "evam me vedanā hotu, evam me vedanaṃ mā ahosi”ti. yasmā ca kho bhikkhāve, sauṇaṃ anattā, tasmā sauṇaṃ ābhādāya saṃvattati. na ca labbhati vedanā "evam me vedanaṃ hotu, evam me vedanaṃ mā ahosi”ti.

sañṇā bhikkhave, anattā, sauṇaṃca hidaṃ bhikkhave, attā abhavissa nayidaṃ sauṇaṃ ābhādāya saṃvatteyya, labbhetha ca sauṇṇā "evam me sauṇṇā hotu, evam me sauṇnaṃ mā ahosi”ti. yasmā ca kho bhikkhāve, sauṇkhaṃ anattā, tasmā sauṇkhaṃ ābhādāya saṃvattati. na ca labbhati sauṇṇe "evam me sauṇṇā hotu, evam me sauṇṇāṃ mā ahosi”ti.

sauṇkhaṃ bhikkhave, anattā, sauṇkhaṃca hidaṃ bhikkhave, attā abhavissa nayidaṃ sauṇkhaṃ ābhādāya saṃvatteyya, labbhetha ca sauṇkhaṃ "evam me sauṇkhaṃ hotu, evam me sauṇkhaṃ mā ahosi”ti. yasmā ca kho bhikkhāve, sauṇkhaṃ anattā, tasmā sauṇkhaṃ ābhādāya saṃvattati. na ca labbhati sauṇkha “evam me sauṇkhaṃ hotu, evam me sauṇkhaṃ mā ahosi”ti.

viṇṇānaṃ bhikkhave, anattā, viṇṇaṇaṃca hidaṃ bhikkhave, attā abhavissa nayidaṃ viṇṇānaṃ ābhādāya saṃvatteyya, labbhetha ca viṇṇāne "evam me viṇṇānaṃ hotu, evam me viṇṇānaṃ mā ahosi”ti. yasmā ca kho bhikkhāve, viṇṇānaṃ anattā, tasmā viṇṇānaṃ ābhādāya saṃvattati. na ca labbhati viṇṇāne "evamme viṇṇānaṃ hotu, evamme viṇṇānaṃ mā ahosi”ti.

taṃ kimmaṇṇathā bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā aniccaṃ vā’ti? aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkham vā tam sukham vā’ti? dukkham bhante. yaṃ paṇāniccaṃ, dukkham viparināmadhammaṃ, kallam nu taṃ samanupassitaṃ ‘etaṃ mama, eso’hamasmī, eso me attā’ti? no hetam bhante.

vedanā niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkham vā tam sukham vā’ti? dukkham bhante. yaṃ paṇāniccaṃ, dukkham viparināmadhammaṃ, kallam nu taṃ samanupassitaṃ ‘etaṃ mama, eso’hamasmī, eso me attā’ti? no hetam bhante.

sañṇā niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkham vā tam sukham vā’ti? dukkham bhante. yaṃ paṇāniccaṃ, dukkham viparināmadhammaṃ, kallam nu taṃ samanupassitaṃ ‘etaṃ mama, eso’hamasmī, eso me attā’ti? no hetam bhante.

sauṇkhaṃ niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkham vā tam sukham vā’ti? dukkham bhante. yaṃ paṇāniccaṃ, dukkham viparināmadhammaṃ, kallam nu taṃ samanupassitaṃ ‘etaṃ mama, eso’hamasmī, eso me attā’ti? no hetam bhante.

viṇṇānaṃ niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkham vā tam
sukhaṃ vā’ti? dukkhaṃ bhante. yaṃ panāniccaṃ dukkhaṃ viparīṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ, ’etaṃ mama, eso ’hamasmī, eso me attā’ti? no hetāṃ bhante.

viṇṇāṇaṃ niccaṃ vā aniccaṃ vā ti? aniccaṃ bhante. yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā’ti? dukkhaṃ bhante. yaṃ panāniccaṃ dukkhaṃ viparīṇāmadhammaṃ, kallaṃ nu taṃ samanupassitaṃ, ’etaṃ mama, eso ’hamasmī, eso me attā’ti? No hetāṃ bhante.

tasmātiha bhikkhave, yaṃ kiṃci rūpaṃ atītāṅgata-paccuppamnaṃ, ajjhattam vā bahiddhā vā, olārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbam rūpaṃ, netam mama, neso-hamasmī. na me so attā’ti, evametaṃ yathābhūtam sammappaṇīnaya datṭhabbam.

ya kāci vedanā atītāṅgata-paccuppamnaṃ, ajjhattam vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbam vedanaṃ ’netam mama, neso ’hamasmī, na me so attā’ti evametaṃ yathābhūtam sammappaṇīnaya datṭhabbam.

ya kāci sañña atītāṅgata-paccuppamnaṃ, ajjhattam vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbam saññaṃ ’netam mama, neso ’hamasmī, na m eso attā’ti evametaṃ yathābhūtam sammappaṇīnaya datṭhabbam.

ye keci sankhāra atītāṅgata-paccuppamnaṃ, ajjhattam vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbam sankhāram ’netam mama, neso ’hamasmī, na me so attā’ti evametaṃ yathābhūtam sammappaṇīnaya datṭhabbam.

yaṃ kiṃci viṇṇānaṃ atītāṅgata-paccuppamnaṃ, ajjhattam vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā sabbam viṇṇānaṃ ’netam mama, neso ’hamasmī, na me so attā’ti evametaṃ yathābhūtam sammappaṇīnaya datṭhabbam.

evan passaṃ bhikkhave sutvā ariyasāvako rūpasminmi nibbindati. vedanāyapi nibbindati, saññaṃ pi nibbindati, sankhāresu pi nibbindati, viṇṇānaṃsmi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmiṃ vinuttamitī niṇṇaṃ hoti: ’khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyati pañjāṭi’ti.

idamavoca bhagavā, attamanā pañca-vaggiyā bhikkhū bhagavato bhāṣitaṃ abhinandum. Imasmiha pana veyyakaranamni bhāṇanāme pañca-vaggiyānaṃ bhikkhūnāṃ anupādāya āśavehi cittāni vimuccimsūtī.
vithhatasattasaṅṇasutta
PTS A iv, 46, BJT A iv, 350 [7. 1. 5. 6.]
sattakanipāta, pāṭhama paṇṇāsaka, mahāyaṇāṇa vagga, vithhatasattasaṅṇasutta
(sāvatthinidānaṃ)
49. sattimi bhikkhave, sañña ṃhāvitā bahulikata mahapphalā hoti mahānisaṃsā amatagadha amatapariyosanā.
katamā satta:
asubhasaṅña, maraṇasaṅña, āhāre paṭikkūlasaṅña, sabbaloke anabhīratasaṅña, aniccasaṅña anicce dukkhasaṅña, dukkhe anattasaṅña.

imā kho bhikkhave, satta sañña, ṃhāvitā bahulikata mahapphalā hoti mahānisaṃsā amatagadha amatapariyosanā.

(1) asubhasaṅña bhikkhave, ṃhāvitā bahulikata mahapphalā hoti mahānisaṃsā amatagadha amatapariyosanatī iti kho panetam vuttaṃ, kiñcetā paṭiccā vuttaṃ:
asubhasaṅña paricetena bhikkhave, bhikkhuno cetasa bahulam viharato methunadhamsamāpattiyā cittaṃ patilītyati patikūṭati pativattaṭati na sampāsāryati.
upakkhā vā paṭikkūlayata vā sanṭhāti.
seyyathāpi bhikkhave, kukkuṭapattaṃ vā nahārudaddulaṃ vā aggimhi pakhūṭtam patilītyati patikūṭati pativattaṭati na sampāsāryati, evameva kho bhikkhave, bhikkhuno asubhasaṅña paricetena cetasa bahulam viharato methunadhamsamāpattiyā cittaṃ patilītyati patikūṭati pativattaṭati na sampāsāryati.
upakkhā vā paṭikkūlayata vā sanṭhāti.
sace bhikkhave, bhikkhuno asubhasaṅṇāparicetena cetasa bahulam viharato methunadhamsamāpattiyā cittaṃ anusandati appaṭikkūlayata vā sanṭhāti, veditabbametanm bhikkhave, bhikkhunā "abhāvitā me asubhasaṅṇā natthi me pubbenāparaṃ vīsoso, appattanm me bhāvanāphalanti itiha tattha sampājano hoti.
sace pana bhikkhuno bhikkhuno asubhasaṅṇā paricetena cetasa bahulam viharato methunadhamsamāpattiyā cittaṃ patilītyati patikūṭati pativattaṭati na sampāsāryati upakkhā vā paṭikkūlayata v2 sanṭhāti, veditabbametanm bhikkhave, bhikkhunā bhāvitā me asubhasaṅṇā, atthi me pubbenāparaṃ vīsoso, pattaṃ me bhāvanāphalanti itiha tattha sampājano hoti.
asubhasaṅṇā bhikkhave, bhāvitā bahulikata mahapphalā hoti mahānisaṃsā amatagadha amatapariyosanati iti yaṃ tāṃ vuttaṃ, idametanm paṭiccavuttaṃ.

(2) maraṇasaṅṇā bhikkhave ṃhāvitā bahulikata mahapphalā hoti mahānisaṃsā amatagadha amatapariyosanati iti kho panetam vuttaṃ, kiñcetā paṭiccā vuttaṃ:
maraṇasaṅṇā paricetena bhikkhave, bhikkhuno cetasa bahulam viharato jīvitanikantiyā cittaṃ patilītyati patikūṭati pativattaṭati na sampāsāryati.
upakkhā vā paṭikkūlayata vā sanṭhāti.
seyyathāpi bhikkhave, kukkuṭapattanm vā nahārudaddulaṃ vā aggimhi pakhūṭtamanm patilītyati patikūṭati pativattaṭati na sampāsāryati.
evameva kho bhikkhave bhikkhuno maraṇasaṅṇā paricetena cetasa bahulam viharato jīvitanikantiyā cittaṃ patilītyati patikūṭati pativattaṭati na sampāsāryati.
upakkhā vā paṭikkūlayata vā sanṭhāti.
sace bhikkhave, bhikkhuno maraṇasaṅṇā paricetena cetasa bahulam viharato jīvitanikantiyā cittaṃ anusandati, appaṭikkūlayata vā sanṭhāti, veditabbametanm bhikkhave, bhikkhunā "abhāvitā me maraṇasaṅṇā, natti me pubbenāparaṃ vīsoso, appattanm me bhāvanāphalanti" itiha tattha sampājano hoti.
sace pana bhikkhave, bhikkhuno maraṇasaṅṇā paricetena cetasa bahulam viharato jīvitanikantiyā cittaṃ patilītyati patikūṭati pativattaṭati na sampāsāryati, upakkhā vā paṭikkūlayata vā sanṭhāti, veditabbametanm bhikkhave, bhikkhunā "bhāvitā me maraṇasaṅṇā, atthi me pubbenāparaṃ vīsoso, pattaṃ me bhāvanāphalanti" itiha tattha sampājano hoti.
maraṇasaṅṇā bhikkhave bhāvitā bahulikata mahapphalā hoti mahānisaṃsā amatagadha amatapariyosanati, iti yaṃ tāṃ vuttaṃ, idametanm paṭiccā vuttaṃ.

(3) āhāre paṭikkūlasaṅṇā bhikkhave, bhāvitā bahulikata mahapphalā hoti mahānisaṃsā
amatagadhā amatapariyosanāti, iti kho panetam vuttaṃ, kiñcetam paṭicca vuttaṃ.
āhare paṭikkālasaṅgāparicetana bhikkhave, bhikkhuno cetasā bahulaṃ viharato rasataṇhāya cittaṃ patilīyati patikūṭati na sampasārīyati, upekkha vā paṭikkūṭatā vā saṇṭhāti, seyyathāpi bhikkhave, kakkuṭapattaṃ vā nahāru daddulaṃ vā aggimhe pakkhitam patilīyati patikūṭati pativaṭṭati na sampasārīyati, evameva kho bhikkhave, bhikkhunā āhare paṭikkālasaṅgāparicetana cetasa bahulaṃ viharato rasataṇhāya cittaṃ patilīyati patikūṭati pativaṭṭati na sampasārīyati, upekkha vā paṭikkūṭatā vā saṇṭhāti, sace bhikkhave, bhikkhuno āhare paṭikkālasaṅgāparicetana cetasa bahulaṃ viharato rasataṇhāya cittaṃ anusandati, appaṭikkūṭatā vā saṇṭhāti, vedītabbamaṇam bhikkhave, bhikkhunā abhiyāti me āhare paṭikkālasaṅgā, natthi me pubbenāparaṇaṃ viseso, appattam me bhāvanāphalanti, itiha tattha sampajāno hoti.
sace pana bhikkhave, bhikkhuno āhare paṭikkālasaṅgāparicetana cetasa bahulaṃ viharato rasataṇhāya cittaṃ patilīyati patikūṭati pativaṭṭati na sampasārīyati, upekkha vā paṭikkūṭatā vā saṇṭhāti, sace pana bhikkhave, bhikkhuno āhare paṭikkālasaṅgāparicetana cetasa bahulaṃ viharato rasataṇhāya cittaṃ anusandati, appaṭikkūṭatā vā saṇṭhāti, vedītabbamaṇam bhikkhave, bhikkhunā “abhiyāti5 me āhare paṭikkālasaṅgā, atithi me pubbenāparaṇaṃ viseso, pattaṃ me bhāvanāphalanti” itiha tattha sampajāno hoti.
āhare paṭikkālasaṅgā bhikkhave, bhāviṭa bahulikatā mahapphalā hoti mahānīsaṃsā amatagadhā amatapariyosanāti, iti yām taṃ vuttaṃ, idaṃtaṃ paṭicca vuttaṃ (4) sabbaloke anabhīratasāṅgā bhikkhave, bhāviṭa bahulikatā mahapphalā hoti mahānīsasaṃsā amatagadhā amatapariyosanāti, iti kho panetam vuttaṃ, kiñcetam paṭicca vuttaṃ:
sabbaloke anabhīratasāṅgāparicetana bhikkhave, bhikkhuno cetasā bahulaṃ viharato lokacittesu cittaṃ patilīyati patikūṭati pativaṭṭati na sampasārīyati, upekkha vā paṭikkūṭatā vā saṇṭhāti,
seyyathāpi bhikkhave, kakkuṭapattaṃ vā nahāru daddulaṃ vā aggimhe pakkhitam patilīyati patikūṭati. Pativaṭṭati na sampasārīyati, evameva kho bhikkhave, bhikkhuno sabbaloke anabhīratasāṅgāparicetana cetasa bahulaṃ viharato lokacittesu cittaṃ patilīyati patikūṭati pativaṭṭati na sampasārīyati, upekkha vā paṭikkūṭatā vā saṇṭhāti.
sace pana bhikkhave, bhikkhuno sabbaloke anabhīratasāṅgāparicetana cetasa bahulaṃ viharato lokacittesu cittaṃ anusandati, appaṭikkūṭatā vā saṇṭhāti, vedītabbamaṇam bhikkhave, bhikkhunā “abhiyāti me sabbaloke anabhīratasāṅgā, natthi me pubbenāparaṇaṃ viseso, pattaṃ me bhāvanāphalanti” itiha tattha sampajāno hoti.
sace pana bhikkhave, bhikkhuno sabbaloke anabhīratasāṅgāparicetana cetasa bahulaṃ viharato lokacittesu cittaṃ patilīyati patikūṭati pativaṭṭati na sampasārīyati, upekkha vā paṭikkūṭatā vā saṇṭhāti, sace pana bhikkhave, bhikkhuno sabbaloke anabhīratasāṅgāparicetana cetasa bahulaṃ viharato lokacittesu cittaṃ patilīyati patikūṭati pativaṭṭati na sampasārīyati, upekkha vā paṭikkūṭatā vā saṇṭhāti, vedītabbamaṇam bhikkhave bhikkhunā “bhāviṭa me sabbaloke anabhīratasāṅgā, atithi me pubbenāparaṇaṃ viseso, pattaṃ me bhāvanāphalanti” itiha tattha sampajāno hoti.
sabbaloke anabhīratasāṅgā bhikkhave bhāviṭa bahulikatā mahapphalā hoti mahānīsaṃsā amatagadhā amatapariyosanāti, iti yāṃ taṃ vuttaṃ, idaṃtaṃ paṭicca vuttaṃ.
(5) aniccasaṅgā bhikkhave, bhāviṭa bahulikatā mahapphalā hoti mahānīsaṃsā amatagadhā amatapariyosanāti, iti kho panetam vuttaṃ, kiñcetam paṭicca vuttaṃ:
aniccasaṅgāparicetana bhikkhave, bhikkhuno cetasā bahulaṃ viharato lābhāsaṅkāraśiloke cittaṃ patilīyati patikūṭati pativaṭṭati na sampasārīyati, upekkha vā paṭikkūṭatā vā saṇṭhāti, seyyathāpi bhikkhave, kakkuṭapattaṃ vā nahāru daddulaṃ vā aggimhe pakkhitam patilīyati patikūṭati pativaṭṭati na sampasārīyati, evameva kho bhikkhave bhikkhuno aniccasaṅgāparicetana cetasa bahulaṃ viharato lābhāsaṅkāraśiloke cittaṃ patilīyati, patikūṭati pativaṭṭati na sampasārīyati. upekkha vā paṭikkūṭatā vā saṇṭhāti.
sace bhikkhave, bhikkhuno aniccasaṅgāparicetana cetasa bahulaṃ viharato lābhāsaṅkāraśiloke cittaṃ anusandati, appaṭikkūṭatā vā saṇṭhāti, vedītabbamaṇam bhikkhave bhikkhunā abhiyāti me aniccasaṅgā, natthi me pubbenāparaṇaṃ viseso, appattam
me bhāvanā phalanti itiha tattha sampajāno hoti.
sace pana bhikkhave, bhikkhuno aniccasaññā paricetana cetasa bahulaṃ viharato lābhassakārasilo ke cittaṃ pratītyatī patikūṭaṃ pativatthuṭi na sampasarīyati, upekkhā vā paṭikkālayata vā saṇṭhāti, veditabbamatāṃ bhikkhave bhikkhunā bhāvīta me aniccasaññā, natthi me pubbenāparaṃ vīseso, atthi me pubbenāparaṃ vīseso, pattaṃ me bhāvanā phalanti itiha tattha sampajāno hoti.
aniccasaññā bhikkhave bhāvītā bahuḷikatā mahapphāla hoti mahānīsaṃsā amatagadhā amatapariyosanāti, iti yantaṃ vuttam, idametaṃ paṭicca vuttam
(6) anicce dikkhasaññā bhikkhave, bhāvīta bahuḷikatā mahapphāla hoti mahānīsaṃsā amatagadhā amatapariyosanāti, iti kho panetaṃ vuttam, kiṃcetaṃ paṭicca vuttam: anicce dikkhasaññāparicetana bhikkhave, bhikkhuno cetasa bahulaṃ viharato ālasye kosajje viṣaṭṭhiyhe pāmāde ananuyoge apaccavekkhāraya tiṭṭā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi ukkhīṭasikē vadhake.
sace bhikkhave, bhikkhuno anicce dikkhasaññā paricetana cetasa bahulaṃ viharato ālasye kosajje viṣaṭṭhiyhe pāmāde ananuyoge apaccavekkhāraya tiṭṭā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi ukkhīṭasikē vadhake, veditabbametaṃ bhikkhave, bhikkhunā abhāvīta me anicce dikkhasaññā, natthi me pubbenāparaṃ vīseso, pattaṃ me bhāvanā phalanti, itiha tattha sampajāno hoti.
sace pana bhikkhave, bhikkhuno anicce dikkhasaññā paricetana cetasa bahulaṃ viharato ālasye kosajje viṣaṭṭhiyhe pāmāde ananuyoge apaccavekkhāraya tiṭṭā bhayasaññā paccupaṭṭhitā hoti, seyyathāpi ukkhīṭasikē vadhake, veditabbametaṃ bhikkhave, bhikkhunā abhāvīta me anicce dikkhasaññā, atthi me pubbenāparaṃ vīseso, pattaṃ me bhāvanāphalanti itiha tattha sampajāno hoti.
anicce dikkhasaññā bhikkhave, bhāvītā bahuḷikatā mahapphāla [PTS Page 053] [qq 53/] hoti mahānīsaṃsā amatagadhā amatapariyosanāti iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ
(7) dukkhe anattasaññā bhikkhave, bhāvītā bahuḷikatā mahapphāla hoti mahānīsaṃsā amatagadhā amatapariyosanāti, iti kho panetaṃ vuttaṃ, kiṃcetaṃ paṭicca vuttaṃ: dukkhe anattasaññā paricetana bhikkhave, bhikkhuno cetasa bahulaṃ viharato imasmiṇca saviṇīnāke kāye bahiddhā ca sabbanimiteru aḥīṃkāramimśkatāramāṇāpagaṭṭaṃ mānasam hoti vidhā samatikkaṃtaṃ santāṃ suvumittaṃ.
sace bhikkhave, bhikkhuno dukkhe anattasaññā paricetana cetasa bahulaṃ viharato imasmiṇca saviṇīnāke kāye bahiddhā ca sabbanimiteru aḥīṃkāramimśkatāramāṇāpagaṭṭaṃ mānasam na hoti vidhāsamatikkaṃtaṃ santāṃ suvumittaṃ, veditabbametaṃ bhikkhave, bhikkhunā abhāvītā me dukkhe anattasaññā, natthi me pubbenāparaṃ vīseso, pattaṃ me bhāvanāphalanti. itiha tattha sampajāno hoti.
sace pana bhikkhave, bhikkhuno dukkhe anattasaññā paricetana cetasa bahulaṃ viharato imasmiṇca saviṇīnāke kāye bahiddhā ca sabbanimiteru aḥīṃkāramimśkatāramāṇāpagaṭṭaṃ mānasam na hoti vidhāsamatikkaṃtaṃ santāṃ suvumittaṃ, veditabbametaṃ bhikkhave, bhikkhunā subhāvītā me dukkhe anattasaññā, atthi me pubbenāparaṃ vīseso, pattaṃ me bhāvanāphalanti. itiha tattha sampajāno hoti.
dukkhe anattasaññā bhikkhave, bhāvītā bahuḷikatā mahapphāla hoti mahānīsaṃsā amatagadhā amatapariyosanāti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ
imā kho bhikkhave satta saññā bhāvītā bahuḷikatā mahapphāla honti mahānīsaṃsā amatagadhā amatapariyosanāti.
ānisāṃsaṇavagga
6. 2. 5. 1.
(pāthubhāva suttaṃ)
(sāvatthi nidānaṃ)
42. channaṃ bhikkhave pātubhāvo dullabhāvo lokasmiṃ.
katamesaṃ channaṃ:
tathāgatassa arahato sammā sambuddhassa pātubhāvo dullabhāvo lokasmiṃ,
tathāgatappaveditassa dhammavinayassa desetā puggalo dullabhāvo lokasmiṃ, ariyāyatane paccājīti dullabhā lokasmiṃ, indriyānaṃ avekallatā dullabhā lokasmiṃ, ajaññā anelamūgatā dullabhā lokasmiṃ, kusaladhammaucchando dullabhā lokasmiṃ.
imesaṃ kho bhikkhave channaṃ pātubhāvo dullabhāvo lokasmiṃ.
6. 2. 5. 2
(ānisāṃsa suttaṃ)
(sāvatthi nidānaṃ)
43. chayime bhikkhave ānisāṃsaṃ sotāpattipalasacchikiriyāya.
katame cha:
saddhammaniyato hoti, aparicīnadhhammo hoti, pariyantakatassa dukkhaṃ na hoti,
sādhāraṇena nāṇena samannāgato hoti, hetucassa sudītho, hetusamuppanna cā dhammā.
ime kho bhikkhave cha ānisāṃsaṃ sotāpattipalasacchikiriyāya, ti.
6. 2. 5. 3.
(anicca suttaṃ)
(sāvatthinidānaṃ)
44. so vata bhikkhave bhikkhu kāṇci sāṅkhāraṃ niccato samanupassanto anulomikāya khantiyā samannāgato bhavissati, ti netaṃ thānaṃ vijjati. anulomikāya khantiyā asamannāgato, sammattaniyāmaṃ okkamiṣsati, ti netaṃ thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattipalaṃ vā sakadāgāmipalaṃ vā anāgāmipalaṃ vā arahattaṃ vā sacchikarissattāti netaṃ thānaṃ vijjati
so vata bhikkhave bhikkhā sabbasāṅkhārāṃ aniccato samanupassanto anulomikāya khantiyā samannāgato bhavissati, ti thānametam vijjati. anulomikāya khantiyā samannāgato sammattaniyāmaṃ okkamiṣsati thānametam vijjati. sammattaniyāmaṃ okkamamāno sotāpatti phalaṃ vā sakadāgāmipalaṃ vā anāgāmipalaṃ vā arahattaṃ vā sacchikarissattāti thānametam vijjati.
6. 2. 5. 4
(dukkha suttaṃ)
(sāvatthinidānaṃ)
45. so vata bhikkhave bhikkhu kāṇcisāṅkhāraṃ sukhato samanupassanto anulomikāya khantiyā samannāgato bhavissati, ti netaṃ thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamiṣsati, ti netaṃ thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattipalaṃ vā sakadāgāmipalaṃ vā anāgāmipalaṃ vā arahattaṃ vā sacchikarissattāti netaṃ thānaṃ vijjati.
so vata bhikkhave bhikkhī sabbasāṅkhāraṃ dūkkhato samanupassanto anulomikāya khantiyā samannāgato bhavissati, ti thānametam vijjati. anulomikāya khantiyā samannāgato sammattaniyāmaṃ okkamiṣsati thānametam vijjati. sammattaniyāmaṃ okkamamāno sotāpattipalaṃ vā sakadāgāmipalaṃ vā anāgāmipalaṃ vā arahattaṃ vā sacchikarissattāti thānaṃmetam vijjati.
6. 2. 5. 5.
(anatta suttaṃ)
(sāvatthinidānaṃ)
46. so vata bhikkhave bhikkhu kaṇḍidhammaṃ attato samanupassanto anulomikāya khantiyā samannāgato bhavissati, ti netaṃ thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissati, ti netaṃ thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattipalāṇaṃ vā sakadāgāmiṃphalāṇaṃ vā anāgāmiṃphalāṇaṃ vā arahattaṃ vā sacchikarissatīti netaṃ thānaṃ vijjati.
so vata bhikkhave bhikkhu saddadhamaṃ I anattato samanupassanto anulomikāya khantiyā samannāgato bhavissati, ti thānmetam vijjati. anulomikāya khantiyā samannāgato sammattaniyāmaṃ okkamissatīti thānmetam vijjati. sammattaniyāmaṃ anokkamamāno sotāpattipalāṇaṃ vā sakadāgāmiṃphalāṇaṃ vā anāgāmiṃphalāṇaṃ vā arahattaṃ vā sacchikarissatīti thānmetam vijjati.

6. 2. 10. 6.
(nibbāna suttaṃ)
(sāvatthinidānaṃ)
47. so vata bhikkhave bhikkhū nibbānaṃ dukkhaṃ samanupassanto anulomikāya khantiyā samannāgato bhavissati, ti netaṃ thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatīti netaṃ thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattipalāṇaṃ vā sakadāgāmiṃphalāṇaṃ vā anāgāmiṃphalāṇaṃ vā arahattaṃ vā sacchikarissatīti netaṃ thānaṃ vijjati.
so vata bhikkhave bhikkhū nibbānaṃ sukkhaṃ samanupassanto anulomikāya khantiyā samannāgato bhavissati, ti netaṃ thānaṃ vijjati. anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatīti netaṃ thānaṃ vijjati. sammattaniyāmaṃ anokkamamāno sotāpattipalāṇaṃ vā sakadāgāmiṃphalāṇaṃ vā anāgāmiṃphalāṇaṃ vā arahattaṃ vā sacchikarissatīti netaṃ thānaṃ vijjati.

6. 2. 5. 7.
(anavatthita suttaṃ)
(sāvatthinidānaṃ)
48. cha bhikkhave ānisamse sampassamāṇena alameva bhikkhunga sabbasankhāresu anodhiṃ karitvā aniccasānaṃ upatthāpetum.
katame cha:
sabbasankhārā ca me anavatthitato khāyissanti, sabbaloke ca me mano nābhiramissati, sabbalokā ca me mano vatthhāhissati. nibbānaṇoṇaṃ ca me mānasam bhavissati, sāmyojanā ca me pahanāṃ gacchanti, paramena ca sāmaṃfena samannāgato bhavissatīti.
ime kho bhikkhave cha ānisamse sampassamāṇena alameva bhikkhunga sabbasankhāresu anodhiṃ karitvā aniccasānaṃ upatthāpetunti.

6. 2. 5. 8.
(ukkhittāsika suttaṃ)
(sāvatthinidānaṃ)
49. cha bhikkhave ānisamse sampassamāṇena alameva bhikkhunga sabbasankhāresu anodhiṃ karitvā dukkhasānaṃ upatthāpetum.
katame cha:
sabbasankhāresu ca me nibbidassānaṃ paccupaṭṭhitā bhavissati seyyathāpi ukkhittāsike vadhake. sabbalokā ca me mano vatthhāhissati. nibbāne ca santadassāvi bhavissāmi. anusaya ca me samugghātaṃ gacchanti. kicca karī ca bhavissāmi. satthā ca me pariciṇṇo bhavissati mettāvatāyāti.
ime kho bhikkhave cha ānisamse sampassamāṇena alameva bhikkhunga sabbasankhāresu
anodhiṁ karitvā dukkhasaṅņaṁ upaṭṭhāpetunti.
6. 2. 5. 9
(atammaya suttam)
(sāvatthinidānaṁ)
50. cha bhikkhave ānisāṁse sampassamāṇena alameva bhikkhunā sabbasaṅkhāresu anodhiṁ karitvā anattasaṅņaṁ upaṭṭhāpetuṁ.
katame cha:
sabbaloke ca atammayo bhavissāmi. ahaṅkārā ca me uparujjhissanti. mamaṅkārā ca me uparujjhissanti. asādhāraṇena ca ṇāṇena samattāgato bhavissāmi. hetuca me sudiṭṭho bhavissati, hetusamuppannā ca dhammā.
ime kho bhikkhave cha ānisāṁse sampassamāṇena alameva bhikkhunā sabbasaṅkhāresu anodhiṁ karitvā anattasaṅņaṁ upaṭṭhāpetunti.
sālāsutta

PTS S v, 145, BJT S v, 264 [3. 1. 4.]
saṃyuttanikāya, satipaṭṭhānasāsana, ambapālivagga, sālāsutta

1182. evaṃ me sutam. ekaṃ samayaṃ bhagavā kosalesu viharati sālāyaṃ brāhmaṇagāme. tatra kho bhaggavā bhikkhā āmantesi. ye te bhikkhave, bhikkhā navā acirapatbājītā adhunāgatā imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū catunnaṃ satipaṭṭhānanaṃ bhāvanāya samādapatabbā, nivesetabbā patiṭṭhāpetabbā. katamesam catunnaṃ: etha tumhe āvuso, kāye kāyānapassino viharatha, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa yathābhūtamā nānāya. vedaṇāsu vedaṇānapassino viharatha, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā vedaṇānanam yathābhūtamā nānāya. citte cittānapassino viharatha, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā cittassa yathābhūtamā nānāya. dhammesu dhammānapassino viharatha, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammānaṃ yathābhūtamā nānāya.

ye’pi te bhikkhave, bhikkhū sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamāna viharanti. te’pi kāye kāyānapassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa pariṇāya. vedaṇāsu vedaṇānapassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā vedaṇānanam pariṇāya. citte cittānapassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā cittassa pariṇāya. dhammesu dhammānapassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammānaṃ pariṇāya.

ye’pi te bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katarāṇīya ohitabhārā anuppatasadatthā parikkhīnabhavasamyojanā sammadānaṃ avimittā. te’pi kāye kāyānapassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyena visaṃyuttā. vedaṇāsu vedaṇānapassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā vedaṇāhi visaṃyuttā. citte cittānapassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā cittena visaṃyuttā. dhammesu dhammānapassino viharanti, atāpino sampajāṇā ekodibhūtā vippasannacittā samāhitā ekaggacittā dhammehi visaṃyuttā.

ye’pi te bhikkhave, bhikkhu navā acirapabbājītā adhunāgata imaṃ dhammavinayaṃ, te vo bhikkhave, bhikkhū imesaṃ catunnaṃ satipaṭṭhānanaṃ bhāvanāya samādapatabbā nivesetabbā patiṭṭhāpetabbā.
upāṭikasutta

PTS S v, 213, BJT S v, 378 [4. 4. 10.]

saṃyuttanikāya, mahāvagga, indriyasāṃyutta, sukhindriyavagga, upāṭikasutta

1724. pañcimāni bhikkhave, indriyāni.

katamāni pañcā:
dukkhiṇḍriyāṃ domanassindriyam sukhindriyam somanassindriyāṃ upekkhiṇḍriyam.
idha bhikkhave, bhikkhuno appamattassa āṭāpino pahitattassa viharato uppajjati dukkhiṇḍriyam. so evaṃ pajāṇāti: "uppannāṃ kho me idāṃ dukkhiṇḍriyam, taṇḍa kho sanimittām sanidānaṃ sasankhāraṃ sappaccayam. taṃ vata animittam anidānaṃ asankhāraṃ appaccayam dukkhiṇḍriyam uppajjissati"ti netam thānaṃ vijjati so dukkhiṇḍriyaṇca pajāṇāti. dukkhiṇḍriyanirodhaṇca pajāṇāti. yattha cuppannāṃ dukkhiṇḍriyam aparisesam nirujjhati. taṇḍa pajāṇāti. kattha c uppannāṃ dukkhiṇḍriyam aparisesam nirujjhati: idha bhikkhave, bhikkhu vibhiccena kāmehi vibhiccena akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pitosukham pathanajjhanaṃ upasampajja viharati. ettha cuppannāṃ dukkhiṇḍriyam aparisesam nirujjhati. ayam vuccati bhikkhave, bhikkhu aññāsi dukkhiṇḍriyassa nirodham tathātāya cittaṃ upasampajjati.

idha pana bhikkhave, bhikkhuno appamattassa āṭāpino pahitattassa viharato uppajjati domanassindriyam. so evaṃ pajāṇāti: "uppannāṃ kho me idāṃ domanassindriyam. taṇḍa kho sanimittām, sanidānaṃ sasankhāraṃ sappaccayam. taṃ vata animittam anidānaṃ asankhāraṃ appaccayam domanassindriyam uppajjissati"ti netam thānaṃ vijjati. so domanassindriyaṇca pajāṇāti. domanassindriyasamudayaṇca pajāṇāti.
domanassindriyanirodhaṇca pajāṇāti. yattha cuppannāṃ domanassindriyam aparisesam nirujjhati taṇḍa pajāṇāti. kattha cuppannāṃ domanassindriyam aparisesam nirujjhati: idha bhikkhave, bhikkhu vitakkaṅcāraṇāṃ vāpasamā ajjhattam sampāsānam cetaso ekodihāvaṃ avitakkaṃ avicāraṃ samādhiṃ pitosukham dutiyaṭhānaṃ upasampajja viharati. ettha cuppannāṃ domanassindriyam aparisesam nirujjhati. ayam vuccati bhikkhave, bhikkhu aññāsi domanassindriyassa nirodhāṃ tathātāya cittaṃ upasampajjati.

idha pana bhikkhave, bhikkhuno appamattassa āṭāpino pahitattassa viharato uppajjati sukhindriyam. so evaṃ pajāṇāti: "uppannāṃ kho me idāṃ sukhindriyam. taṇḍa kho sanimittām, sanidānaṃ sasankhāraṃ sappaccayam. taṃ vata animittam anidānaṃ asankhāraṃ appaccayam sukhindriyam uppajjissati"ti netam thānaṃ vijjati. so sukhindriyaṇca pajāṇāti. Sukhindriyasamudayaṇca pajāṇāti. sukhindriyanirodhaṇca pajāṇāti. yattha cuppannāṃ sukhindriyam aparisesam nirujjhati taṇḍa pajāṇāti. kattha cuppannāṃ sukhindriyam aparisesam nirujjhati: idha bhikkhave, bhikkhu pītiyā ca virāgā upekkhāko ca viharati sato ca sampajjāna sukhdna kāyeṇa paṭissamvedeti. yaṃ taṃ ariyā ācikkhanti upekkhāko satimā sukhavihārīti tatiyaṭhānaṃ upasamajja viharati. ettha cuppannāṃ sukhindriyam aparisesam nirujjhati. ayam vuccati bhikkhave, bhikkhu aññāsi sukhindriyassa nirodhāṃ tathātāya cittaṃ upasamajjati.

idha pana bhikkhave, bhikkhuno appamattassa āṭāpino pahitattassa viharato uppajjati somanassindriyam. so evaṃ pajāṇāti: "uppannāṃ kho me idāṃ somanassindriyam. taṇḍa kho sanimittām, sanidānaṃ sasankhāraṃ sappaccayam. taṃ vata animittam anidānaṃ asankhāraṃ appaccayam somanassindriyam uppajjissati"ti netam thānaṃ vijjati. so somanassindryaṇca pajāṇāti. somanassindriyasamudayaṇca pajāṇāti. somanassindriyanirodhaṇca pajāṇāti. yattha cuppannāṃ somanassindriyam aparisesam nirujjhati taṇḍa pajāṇāti. kattha cuppannāṃ somanassindriyam aparisesam nirujjhati. idha bhikkhave, bhikkhu sukhdna ca pahāṇā dukkhasa ca pahāṇā pubbeva somanassa domanassānaṃ atthagāmā adukkhaṃ asukhaṃ upekkhāsatipārapriddhi catutthajjhānaṃ
upasampaja viharati. ettha cuppannaṃ somanassindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aṇṇāsi somanassindriyassa nirodhaṃ tathattāya cittan upasāṃdhariati.

idha pana bhikkhave, bhikkhuno appamattassa ātāpino paḥitattassa viharato uppaḷjati upekkhindriyaṃ. so evaṃ pajāṇāti: "appannaṃ khe me idam upekkhindriyaṃ. taṅca kho sanimmittam, sanidānaṃ sasankhāram sappaccayaṃ. tam vata animittam anidānaṃ asankhāram appaccayaṃ upekkhindriyaṃ uppaḷjissati"ti netam thānam vijjati. so upekkhindriyaṃca pajāṇāti. upekkhindriyasamudayaṅca pajāṇāti. upekkhindriyanirodhaṅca pajāṇāti. yattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati taṅca pajāṇāti. kattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati: idha bhikkhave, bhikkhu sabbaso nevasaṅṇānaṁ saṅāyaṇatanaṁ samatikkamma saṅāvedayitaṁ nirodhaṁ upasampaja viharati. ettha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati. ayaṃ vuccati bhikkhave, bhikkhu aṇṇāsi upekkhindriyassa nirodhaṁ tathattāya cittan upasāṃdhariati.
pañcagatipeyyālavaggo
PTS S v, 474-77, BJT S v, 350 [12.11.1.]
saṃyuttanikāya, mahāvagga, saccasaṃyutta, pañcagatipeyyālavagga
12. 11. 1
manussacutisuttaṃ
3948. atha kho bhāgava parisatam nakhasihkāyaṃ pamsuṃ āropetvā bhikkhā āmantesi: “taṃ kim māññatha bhikkhave, katamam nu kho bahutaram, yo cāyam maya parisito nakhasihkāyaṃ pamsu āropito, ayaṃ vā mahāpaṭhavī”ti. “etadeva bhante, bahutaram yaddaṃ mahāpaṭhavī. appamattakoyam bhagavatā parisito nakhasihkāyaṃ pamsu āropito. saṁkhampi na upeti, upanidhipi na upeti, kalabhāgampi na upeti, mahāpaṭhavini upanidhāya bhagavatā parisito nakhasihkāyaṃ pamsu āropito”ti.
evameva kho bhikkhave, appakā te sattā ye manussā cutā manussesu paccājayanti.
atha kho eteva bahutarā sattā ye manussā cutā niraye paccājayanti.
taṃ kissa hetu? adīṭhittā bhikkhave, catunnaṃ ariyasaccānam katamesam catunnaṃ? dikkhasa ariyasaccassasa dikkhasamudayassa ariyasaccassasa dikkhanirodhass ariyasaccassasa dikkhanirodhagāminīpañipadāya ariyasaccassasa.
tasmātiha bhikkhave, “idaṃ dikkhati” yogo karaṇiyo “ayaṃ dikkhasamudayo”ti yogo karaṇiyo “ayaṃ dikkhanirodho”ti yogo karaṇiyo “ayaṃ dikkhanirodhagāminī pañipadā”ti yogo karaṇiyoti.
12. 11. 2
dutiyanussacutisuttaṃ
3949. evameva kho bhikkhave, appakā te sattā ye manussā cutā manussesu paccājayanti.
atha kho eteva bahutarā sattā ye manussā cutā tiracchānayoniṃ paccājayanti.
taṃ kissa hetu? adīṭhittā bhikkhave, catunnaṃ ariyasaccānam katamesam catunnaṃ? dikkhasa ariyasaccassasa dikkhasamudayassa ariyasaccassasa dikkhanirodhass ariyasaccassasa dikkhanirodhagāminīpañipadāya ariyasaccassasa.
tasmātiha bhikkhave, “idaṃ dikkhati” yogo karaṇiyo “ayaṃ dikkhasamudayo”ti yogo karaṇiyo “ayaṃ dikkhanirodho”ti yogo karaṇiyo “ayaṃ dikkhanirodhagāminī pañipadā”ti yogo karaṇiyoti.
12. 11. 3
tatiyanussacutisuttaṃ
3950. evameva kho bhikkhave, appakā te sattā ye manussā cutā manussesu paccājayanti.
atha kho eteva bahutarā sattā ye manussā cutā pettivisaye paccājayanti
taṃ kissa hetu? adīṭhittāthā bhikkhave, catunnaṃ ariyasaccānam katamesam catunnaṃ? dikkhasa ariyasaccassasa dikkhasamudayassa ariyasaccassasa dikkhanirodhass ariyasaccassasa dikkhanirodhagāminīpañipadāya ariyasaccassasa.
tasmātiha bhikkhave, “idaṃ dikkhati” yogo karaṇiyo “ayaṃ dikkhasamudayo”ti yogo karaṇiyo “ayaṃ dikkhanirodho”ti yogo karaṇiyo “ayaṃ dikkhanirodhagāminī pañipadā”ti yogo karaṇiyoti.
12. 11. 4
catutthamanussacutisuttaṃ
3951. evameva kho bhikkhave, appakā te sattā ye manussā cutā devesu paccājayanti.
atha kho eteva bahutarā sattā ye manussā cutā niraye paccājayanti
taṃ kissa hetu? adīṭhittāthā bhikkhave, catunnaṃ ariyasaccānam katamesam catunnaṃ? dikkhasa ariyasaccassasa dikkhasamudayassa ariyasaccassasa dikkhanirodhass ariyasaccassasa dikkhanirodhagāminīpañipadāya ariyasaccassasa.
tasmātiha bhikkhave, “idaṃ dikkhati” yogo karaṇiyo “ayaṃ dikkhasamudayo”ti yogo
12. 11. 5
pañcamanussacutsuttaṃ
3952. evameva kho bhikkhave, appakā te sattā ye manusṣa cutā devesu paccājāyanti.
atha kho eteva bahutarā sattā ye manusṣā cutā tiracchānayoniyā paccājāyanti
tam kissa hetu? adiṭṭhatā bhikkhave, catumaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhaṃsa ariyasaccasassā dukkhasamudayassā ariyasaccasassā dukkhaṃsaṃsaddha
ariyasaccasassā dukkhaṃsaṃsaddhaṃsaṃ paṭipadāya ariyasaccasassā.
tasmātihi bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhaṃsaddhaṃsaṃ paṭipadā"ti yogo karaṇīyoti.

12. 11. 6
chaṭṭhamanussacutsuttaṃ
3953. evameva kho bhikkhave, appakā te sattā ye manusṣa cutā devesu paccājāyanti.
atha kho eteva bahutarā sattā ye manusṣa cutā pettavisaye paccājāyanti
tam kissa hetu? adiṭṭhatā bhikkhave, catummaṃ ariyasaccānaṃ katamesaṃ catummaṃ?
dukkhaṃsa ariyasaccasassā dukkhasamudayassā ariyasaccasassā dukkhaṃsaddha
ariyasaccasassā dukkhaṃsaddhaṃsaṃ paṭipadāya ariyasaccasassā.
tasmātihi bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhaṃsaddhaṃsaṃ paṭipadā"ti yogo karaṇīyoti.

12. 11. 7
devacutsuttaṃ.
3954. evameva kho bhikkhave, appakā te sattā ye deva cutā devesu paccājāyanti.
atha kho eteva bahutarā sattā ye deva cutā niraye paccājāyanti
tam kissa hetu? adiṭṭhatā bhikkhave, catummaṃ ariyasaccānaṃ katamesaṃ catummaṃ?
dukkhaṃsa ariyasaccasassā dukkhasamudayassā ariyasaccasassā dukkhaṃsaddha
ariyasaccasassā dukkhaṃsaddhaṃsaṃ paṭipadāya ariyasaccasassā.
tasmātihi bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhaṃsaddhaṃsaṃ paṭipadā"ti yogo karaṇīyoti.

12. 11. 8
dutiyaṃdevacutsuttaṃ
3955. Evameva kho bhikkhave, appakā te sattā ye deva cutā devesu paccājāyanti.
atha kho eteva bahutarā sattā ye deva cutā tīracchānayoniyā paccājāyanti
tam kissa hetu? adiṭṭhatā bhikkhave, catummaṃ ariyasaccānaṃ katamesaṃ catummaṃ?
dukkhaṃsa ariyasaccasassā dukkhasamudayassā ariyasaccasassā dukkhaṃsaddha
ariyasaccasassā dukkhaṃsaddhaṃsaṃ paṭipadāya ariyasaccasassā.
tasmātihi bhikkhave, "idaṃ dukkhanti" yogo karaṇīyo "ayaṃ dukkhasamudayo"ti yogo
karaṇīyo "ayaṃ dukkhaṃsaddhaṃsaṃ paṭipadā"ti yogo karaṇīyoti.

12. 11. 9
tatiyaṃdevacutsuttaṃ
evameva kho bhikkhave, appakā te sattā ye devā cutā devesu paccājāyanti.
aha kho eteva bahutarā sattā ye devā cutā pettivisaye paccājāyanti
taṃ kissa hetu? aditiṭṭhā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassassa dukkhasamudayassa ariyasaccassa dukkhirodhassa
ariyasaccassassa dukkhirodhagaminipatipadāya ariyasaccassassa.
tasmāṭiha bhikkhave, "idaṃ dukkhati" yugo karaṇīyo "ayaṃ dukkhasamudayo"ti yugo
karaṇīyo "ayaṃ dukkhirodho"ti yugo karaṇīyo "ayaṃ dukkhirodhagaminī paṭipadā"ti
yugo karaṇīyoti.

12. 11. 10
cautthadavecutisuttaṃ
3957. evameva kho bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti.
aha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti
taṃ kissa hetu? aditiṭṭhā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassassa dukkhasamudayassa ariyasaccassassa dukkhirodhassa
ariyasaccassassa dukkhirodhagaminipatipadāya ariyasaccassassa.
tasmāṭiha bhikkhave, "idaṃ dukkhati" yugo karaṇīyo "ayaṃ dukkhasamudayo"ti yugo
karaṇīyo "ayaṃ dukkhirodho"ti yugo karaṇīyo "ayaṃ dukkhirodhagaminī paṭipadā"ti
yugo karaṇīyoti.

12. 11. 11
paṅcaṃadevecutisuttaṃ
3958. evameva kho bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti.
aha kho eteva bahutarā sattā ye devā cutā tiracchānayoniṃyā paccājāyanti
taṃ kissa hetu? aditiṭṭhā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassassa dukkhasamudayassa ariyasaccassassa dukkhirodhassa
ariyasaccassassa dukkhirodhagaminipatipadāya ariyasaccassassa.
tasmāṭiha bhikkhave, "idaṃ dukkhati" yugo karaṇīyo "ayaṃ dukkhasamudayo"ti yugo
karaṇīyo "ayaṃ dukkhirodho"ti yugo karaṇīyo "ayaṃ dukkhirodhagaminī paṭipadā"ti
yugo karaṇīyoti.

12. 11. 12
chaṭṭhadavecutisuttaṃ
3959. evameva kho bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti.
aha kho eteva bahutarā sattā ye devā cutā pettivisaye paccājāyanti
taṃ kissa hetu? aditiṭṭhā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassassa dukkhasamudayassa ariyasaccassassa dukkhirodhassa
ariyasaccassassa dukkhirodhagaminipatipadāya ariyasaccassassa.
tasmāṭiha bhikkhave, "idaṃ dukkhati" yugo karaṇīyo "ayaṃ dukkhasamudayo"ti yugo
karaṇīyo "ayaṃ dukkhirodho"ti yugo karaṇīyo "ayaṃ dukkhirodhagaminī paṭipadā"ti
yugo karaṇīyoti.

12. 11. 13
nirayacutisuttaṃ
3960. evameva kho bhikkhave, appakā te sattā ye niryāyā cutā manussesu paccājāyanti.
aha kho eteva bahutarā sattā ye niryāyā cutā niryaye paccājāyanti
taṃ kissa hetu? aditiṭṭhā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassassa dukkhasamudayassa ariyasaccassassa dukkhirodhassa
ariyasaccassassa dukkhirodhagaminipatipadāya ariyasaccassassa.
tasmāṭiha bhikkhave, "idaṃ dukkhati" yugo karaṇīyo "ayaṃ dukkhasamudayo"ti yugo
karaṇīyo "ayam dukkhirodho" ti yogo karaṇīyo "ayam dukkhirodhagāminī paṭipadā" ti yogo karaṇīyoti.

12. 11. 14
dutiyanirayacitsuttam
3961. evameva kho bhikkhave, appakā te sattāye nirayā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye nirayā cutā tiracchānayoniya paccājāyanti tam kissa hetu? adiṭṭhatā bhikkhave, catunnaṃ ariyasaccānāṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassassa dukkhasamudayassass ariyasaccassassa dukkhirodhassass ariyasaccassasass dukkhirodhagāminīpaṭipadāya ariyasaccassass.
tasmātiha bhikkhave, "idam dukkhandi" yogo karaṇīyo "ayam dukkhasamudayo" ti yogo karaṇīyo "ayam dukkhirodho" ti yogo karaṇīyo "ayam dukkhirodhagāminī paṭipadā" ti yogo karaṇīyoti.

12. 11. 15
tatiyanirayacitsuttam
3962. evameva kho bhikkhave, appakā te sattā ye nirayā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye nirayā cutā pettivisaye paccājāyanti tam kissa hetu? adiṭṭhatā bhikkhave, catunnaṃ ariyasaccānāṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassassa dukkhasamudayassass ariyasaccassassa dukkhirodhassass ariyasaccassasass dukkhirodhagāminīpaṭipadāya ariyasaccassass.
tasmātiha bhikkhave, "idam dukkhandi" yogo karaṇīyo "ayam dukkhasamudayo" ti yogo karaṇīyo "ayam dukkhirodho" ti yogo karaṇīyo "ayam dukkhirodhagāminī paṭipadā" ti yogo karaṇīyoti.

12. 11. 16
catutthanirayacitsuttam
3963. evameva kho bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye nirayā cutā niraye paccājāyanti tam kissa hetu? adiṭṭhatā bhikkhave, catunnaṃ ariyasaccānāṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassassa dukkhasamudayassass ariyasaccassassa dukkhirodhassass ariyasaccassasass dukkhirodhagāminīpaṭipadāya ariyasaccassass.
tasmātiha bhikkhave, "idam dukkhandi" yogo karaṇīyo "ayam dukkhasamudayo" ti yogo karaṇīyo "ayam dukkhirodho" ti yogo karaṇīyo "ayam dukkhirodhagāminī paṭipadā" ti yogo karaṇīyoti.

12. 11. 17
pañcamaṇirayacitsuttam
3964. evameva kho bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye nirayā cutā tiracchānayoniya paccājāyanti tam kissa hetu? adiṭṭhatā bhikkhave, catunnaṃ ariyasaccānāṃ katamesaṃ catunnaṃ? dukkhassa ariyasaccassassa dukkhasamudayassass ariyasaccassassa dukkhirodhassass ariyasaccassasass dukkhirodhagāminīpaṭipadāya ariyasaccassass.
tasmātiha bhikkhave, "idam dukkhandi" yogo karaṇīyo "ayam dukkhasamudayo" ti yogo karaṇīyo "ayam dukkhirodho" ti yogo karaṇīyo "ayam dukkhirodhagāminī paṭipadā" ti yogo karaṇīyoti.

12. 11. 18
Chaṭṭhanirayacitsuttam
3965. evameva kho bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti.
atha k/o eteva bahutarā sattā ye nirayā cutā pettivisaye paccājāyanti
tam kisse hetu? aditthattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhaśa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
samābhikkhave, "idaṃ dukkhaṃ" yogo karanīyo "eyaṃ dukkhasamudayo"ti yogo
dukkhanirodho"ti yogo karanīyo "eyaṃ dukkhanirodhagāminī paṭipadā"ti yogo karanīyo.

12. 11. 19
	tiracchānacutsuttaṃ
tam kisse hetu? aditthattā bhikkhave, catunnaṃ ariyasaccānaṃ katamesaṃ catunnaṃ?
dukkhaśa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
samābhikkhave, "idaṃ dukkhaṃ" yogo karanīyo "eyaṃ dukkhasamudayo"ti yogo
karanīyo "eyaṃ dukkhanirodho"ti yogo karanīyo "eyaṃ dukkhanirodhagāminī paṭipadā"ti yogo karanīyo.

12. 11. 20
dutiṭātiracchānacutsuttaṃ
dukkhaśa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
samābhikkhave, "idaṃ dukkhaṃ" yogo karanīyo "eyaṃ dukkhasamudayo"ti yogo
karanīyo "eyaṃ dukkhanirodho"ti yogo karanīyo "eyaṃ dukkhanirodhagāminī paṭipadā"ti yogo karanīyo.

12. 11. 21
	tutiṭātiracchānacutsuttaṃ
dukkhaśa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
dukkhanirodhagāminīpaṭipadāya ariyasaccassa.
samābhikkhave, "idaṃ dukkhaṃ" yogo karanīyo "eyaṃ dukkhasamudayo"ti yogo
karanīyo "eyaṃ dukkhanirodho"ti yogo karanīyo "eyaṃ dukkhanirodhagāminī paṭipadā"ti yogo karanīyo.

12. 11. 22
catutthātiracchānacutsuttaṃ
dukkhaśa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa
ariyasaccassa dukkhirodthagaminipaṭipadāya ariyasaccassa.
tasmāthā bhikkhave, "idam dukkhanti" yogo karaṇīyo "ayaṁ dukkhasamudayo"ti yogo karaṇīyo "ayaṁ dukkhirodho"ti yogo karaṇīyo "ayaṁ dukkhirodthagaminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 23
pañcamatiracchānacutisuttaṃ
3970. evameva kho bhikkhave, appakā te sattā ye tiracchāṇayoniya cutā devesu paccājāyanti, 
atha kha eteva bahutarā sattā ye tiracchāṇayoniya cutā tiracchāṇayoniya paccājāyanti 
tam kissa hetu? adiṭṭhātā bhikkhave, catunnaṃ ariyasaccānāṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassesa dukkhasamudayassa ariyasaccassa dukkhirodhassa 
ariyasaccassa dukkhirodthagaminipaṭipadāya ariyasaccassa.
tasmāthā bhikkhave, "idam dukkhanti" yogo karaṇīyo "ayaṁ dukkhasamudayo"ti yogo karaṇīyo "ayaṁ dukkhirodho"ti yogo karaṇīyo "ayaṁ dukkhirodthagaminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 24
chatthaṭhiracchānacutisuttaṃ
3971. evameva kho bhikkhave, appakā te sattā ye tiracchāṇayoniya cutā devesu paccājāyanti.
atha kha eteva bahutarā sattā ye tiracchāṇayoniya cutā pettivisaye paccājāyanti 
tam kissa hetu? adiṭṭhātā bhikkhave, catunnaṃ ariyasaccānāṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassesa dukkhasamudayassa ariyasaccassa dukkhirodhassa 
ariyasaccassa dukkhirodthagaminipaṭipadāya ariyasaccassa.
tasmāthā bhikkhave, "idam dukkhanti" yogo karaṇīyo "ayaṁ dukkhasamudayo"ti yogo karaṇīyo "ayaṁ dukkhirodho"ti yogo karaṇīyo "ayaṁ dukkhirodthagaminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 25
petticutisuttaṃ
3972. evameva kho bhikkhave, appakā te sattā ye pettivisaya cutā manussesu paccājāyanti.
atha kha eteva bahutarā sattā ye pettivisaya cutā niraye paccājāyanti.
tam kissa hetu? adiṭṭhātā bhikkhave, catunnaṃ ariyasaccānāṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassesa dukkhasamudayassa ariyasaccassa dukkhirodhassa 
ariyasaccassa dukkhirodthagaminipaṭipadāya ariyasaccassa.
tasmāthā bhikkhave, "idam dukkhanti" yogo karaṇīyo "ayaṁ dukkhasamudayo"ti yogo karaṇīyo "ayaṁ dukkhirodho"ti yogo karaṇīyo "ayaṁ dukkhirodthagaminī paṭipadā"ti yogo karaṇīyoti.

12. 11. 26
duṭṭhipeticutisuttaṃ
3973. evameva kho bhikkhave, appakā te sattā ye pettivisaya cutā manussesu paccājāyanti.
atha kha eteva bahutarā sattā ye pettivisaya cutā tiracchāṇayoniya paccājāyanti 
tam kissa hetu? adiṭṭhātā bhikkhave, catunnaṃ ariyasaccānāṃ katamesaṃ catunnaṃ?
dukkhasa ariyasaccassesa dukkhasamudayassa ariyasaccassa dukkhirodhassa 
ariyasaccassa dukkhirodthagaminipaṭipadāya ariyasaccassa.
tasmāthā bhikkhave, "idam dukkhanti" yogo karaṇīyo "ayaṁ dukkhasamudayo"ti yogo karaṇīyo "ayaṁ dukkhirodho"ti yogo karaṇīyo "ayaṁ dukkhirodthagaminī paṭipadā"ti yogo karaṇīyoti.
12. 11. 27
tatiyapetticutsuttaṁ
3974. evameva kho bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti. atha kho eteva bahutarā sattā ye pettivisayā cutā pettivisaye paccājāyanti.
tam kissa hetu? adiṭṭhātā bhikkhave, catunnaṁ arīyasaccānaṁ katamesaṁ catunnaṁ?
dukkhassa arīyasaccassā dukkhasamudayassā arīyasaccassā dukkhanirodhassā arīyasaccassā dukkhanirodhagāminīpaṭipadāya arīyasaccassā.
tasmātiha bhikkhave, "idaṁ dukkhandi" yogo karanīyo "ayam dukkhasamudayo"ti yogo karanīyo "ayam dukkhanirodho"ti yogo karanīyo "ayam dukkhanirodhagāminī paṭipadā"ti yogo karanīyoti.

12. 11. 28
catutthapetticutsuttaṁ
3975. evameva kho bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye pettivisayā cutā niraye paccājāyanti
tam kissa hetu? adiṭṭhātā bhikkhave, catunnaṁ arīyasaccānaṁ katamesaṁ catunnaṁ?
dukkhassa arīyasaccassā dukkhasamudayassā arīyasaccassā dukkhanirodhassā arīyasaccassā dukkhanirodhagāminīpaṭipadāya arīyasaccassā.
tasmātiha bhikkhave, "idaṁ dukkhandi" yogo karanīyo "ayam dukkhasamudayo"ti yogo karanīyo "ayam dukkhanirodho"ti yogo karanīyo "ayam dukkhanirodhagāminī paṭipadā"ti yogo karanīyoti.

12. 11. 29
pañcamaṇḍicutsuttaṁ
3976. evameva kho bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye pettivisayā cutā tiracchānayoṁiṁī paṭipadāya
tam kissa hetu? adiṭṭhātā bhikkhave, catunnaṁ arīyasaccānaṁ katamesaṁ catunnaṁ?
dukkhassa arīyasaccassā dukkhasamudayassā arīyasaccassā dukkhanirodhassā arīyasaccassā dukkhanirodhagāminīpaṭipadāya arīyasaccassā.
tasmātiha bhikkhave, "idaṁ dukkhandi" yogo karanīyo "ayam dukkhasamudayo"ti yogo karanīyo "ayam dukkhanirodho"ti yogo karanīyo "ayam dukkhanirodhagāminī paṭipadā"ti yogo karanīyoti.

12. 11. 30
chaṭṭhaṇṇapetticutsuttaṁ
3977. evameva kho bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti. atha kho eteva bahutarā sattā ye pettivisayā cutā pettivisaye paccājāyanti.
idamavoca bhagavā. attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

pañcagativaggo ekādāsamo.
Index

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Please note that page references are to the print edition pages

Absorption 26
Abhidhamma 24
Adhimatta 23 24
Affection 23
Agantā 14, 15
Aggregates 48, 49, 50
Akāla 28
Akālika 27, 28, 29, 31, 32, 33
Ākincaññāyatana 4
Alagaddūpama Sutta 23
Ālārakālāma 4
Amata 35, 51
Ānanda therā 1, 2, 5, 20, 33, 35
Ānāpāna Sati 5
Anatta 48, 49, 51, 52, 53, 54, 55
Anicca 49, 51, 53, 54, 55
Anicce dukkhasañña 54
Anuppatta Sadatthā 15
Anuruddha Therā 57
Appamāda 35

Appamādadhaλaṃ 17
Appāmādena Karanīyaṃ 34
Appāṇaka jhāna 4, m5, 7
Arahā 10
Arahat 4
Arahatta 18
Ariya 15, 21
Ariyabhūmi 1, 11
Ariyasāvaka 5
Asankhata 5
Āsavakkhayāñña 4
Asekha 10, 21, 57
Aṭṭhapiṇisapuggalā 42
authorities, Four Great 44, 45, 52
Bahulikarotī 25
Bala 8
Beilf in Rites & Ceremonies 9
Bhaddāli There 36
Bhāvanābalā 58
Bhāveti 24, 25

[63]
Blesssed One 23, 32, 35, 44, 45
Bodhisatta 8
Body - witness 18, 36
Bojjhanga 2,
Buddha 2, 3, 4, 5, 7, 12, 13, 14, 15, 16, 18, 21, 27, 34, 35, 36, 44, 49, 50, 51
Cankers 4, 5, 6, 10, 17, 18, 30, 52
Cattāriputisayugāni 42
Cessation of Ill 48
Cessation of Perception Feeling 58
Concentration 10, 13, 14, 27
Conditioned 48
Commoner 11, 15, 21, 23, 26, 27, 35
Consummate One 5, 10, 12, 14, 17, 18, 21, 23, 27, 34, 35, 38, 39, 41, 42
Consummate State 18, 38, 54, 55
Consummation 21
Contemplation 58
Controlling Faculty 8, 13, 14, 18, 19, 59, 60
Controlling Faculty of Faith 24
Controlling Faculty of Pain 57
Controlling Faculty of Pleasure 58
Controlling Faculty of Wisdom 23
Cūlasotāpanna 23
Death 35
Deathless 35, 51, 54
Deathlessness 35
Deathless State 51
Detachment 25
Dhamma 3, 7, 11, 12, 13, 21, 27, 27, 28, 32, 44, 45, 52
Dhammā 49

Dhamma - bearer 45
Dhammānusāri 11
Dhammapada 34, 35, 49
Dhamma - Striver 11, 13, 14, 15, 16, 18, 23, 33, 34, 35, 41, 59
Diligence 17, 21, 34, 35
Diligent 36
Disputer 20
Diṭṭhipatta 24
Doubt 9
Dukkha 34, 53, 54, 55
Dukkhanupassī 52
Dukkhindriya 57
Ear Consciousness 51
Eka cittaḥkhanikamagga 27
Ekagga Citta 38
Ekodībhūta 38
Energy 14
Enlightenment 4, 5, 12, 13, 23, 27, 35
Eye 51
Eye Consciousness 51
Eye Contact 51
Factors of Wisdom 7
Faith 11, 12, 13, 14, 15, 18, 23
Faith - Carried 24
Faith - Freed 24, 36
Faith Striver 11, 14, 15, 18, 23, 24, 34
35, 36, 37, 41, 59
Feeling 54
Fetters 6, 9, 13, 17, 20, 39, 43, 52
First Absorption 26

[64]
First Fruit Attainment 23
First Meditation 4, 5, 6, 8, 9, 10, 26, 57, 58
First Meditation Attainer 27
First Noble Path 24
First Path 18, 23, 27
First Path Attainers 21, 23, 34, 35
Five Aggregates 10, 27
Five Controlling Faculties 41, 58
Fivefold consciousness 19
Five Hindrances 2, 3, 5, 8, 10, 27, 56, 59, 62
Form 48, 49, 50
Formations 49, 52
Four Foundations of Mindfulness 2, 5, 38, 40, 57, 58
Four Noble Truths 61
Four Pairs of Person 42
Fourth Meditation 4, 6, 9, 25, 58
Freed in Both - Ways 18, 37, 38
Freedom 10, 27
Fruit 21, 24, 27, 32, 33, 34, 36, 44
Fruit - Attainer 21, 33, 40, 41
Fruit - Attainment 24, 41, 43, 44
Fruit - Endowed 42
Fruit of Consummate State 22, 42, 43
Fruit of Non - Return 21, 38, 42
Fruit of Once - Return 21, 38, 42, 43
Fruit of Stream - Entrance 12, 21, 24, 33, 34, 37, 38, 42, 43, 54, 55
Fruits 18, 38, 43
Ganges 9, 15
Goal 17
Happiness 51, 52, 54, 55
Hate 13
Hatthigāma 37
Hindrance 5
Ignorance 13
Ill 34, 48, 49, 51, 52, 53, 54, 55
Ill will 9, 43
Immediate 27
Impermanence 51, 53, 54, 55
Impermanent 48, 49, 53
Indriya 8
Insight 1, 20
Jhāna 4, 5, 6, 7, 8, 9, 10, 11, 25, 26, 42
Jhānānāgāmi9
Jhāna - non - returner 9
Kālika 28, 32
Kamma 10, 28
Katakaraṇīya 17
Khiṇāsava 17
Kīṭāgiri Sutta 16
Knowledge 10
Knowledge of Destruction of Cankers 4
Knowledge of Passing away and Rebirth of beings 4
Knowledge of Remembering Past births 5
Knowledge of Vision 27
Learner 18, 21, 26, 27, 34, 35, 39, 40, 41, 57,
Learning - ender 10, 57, 60
Lesser - Stream Entrant 23
Loka 52
Lomasavabgisa Thera 59
Lower Fetters 13
Lust 13, 43
Magenta 15
Manna 1, 31
Manna-lābhā 15, 21
Mahānāma 59
Mahā Parinibbāna Sutta 3, 35
MahāSaccaka Sutta 4
Māra 32
Mattasa 11
Meditation 5, 7, 9, 11, 26, 27, 42
Meditation factors 5
Mind - Freed 12
Mindfulness 13, 14, 52
Mindfulness of in-breathing and out-breathing 5
Mine 48
Mundane 48, 49, 50, 52
Mundane Meditation 26
Na Kālika 28
Negligence 35
Negligent 36
Nevasaññānaḍasāññāyatana 4
Nibbāna 1, 2, 4, 10, 25, 48, 49, 50, 51, 52, 53, 54, 55
Nibbāna Sappāya 51
Nibbāna Sukhānupassī 52
Nimitta 25
Noble Ones 1, 11, 15, 21, 34, 41
Noble Path 8, 24
Non - Learner 21
Non - Returner 12, 15, 21, 23, 37, 38, 41, 42, 59
Not - breathing meditation, 4, 5, 7
Not - Self-48, 49, 50, 51, 52, 53, 54
Ohitabhāra 17
Oikkantika Samyutta 11
One-Returner 13, 15, 21, 23, 38, 41, 42, 43, 59
Pacceka Buddha 4
Pahārāda 38
Pañca nīvaraṇa 2, 11
Pañña 11
Paññāvāhī 24
Paññāvīmutta 12, 13, 15
Parikkhīṇa bhava samyojana 17
Parimutta 12, 13, 15
Path 1, 19, 20, 24, 27, 28, 29, 31, 33, 34
Path - attainers 15, 21, 33, 36, 37, 41
Path attainment 41, 43
Path - endowed 12
Path - thought 19
Path to Purity 49, 51
Path of Stream Entrance 23, 33, 41
Paṭividdhamaggaphala sekhā 18
Pemamatta 23
Perception 54
Perfected 17
Perfection 17
Phala 32
Phalalābhī 32
Power 8
Pubbenivāśanussatiñāṇa 4
Puggala - Paññatti 23, 24, 33, 42
Rebirth 13, 48

[66]
Right Concentration 8
Right Path 11
Saddhā 11
Saddhāmattā 23
Saddhānusārī 11
Samatha 1, 5
Samma - d - aññāvimutta 17
Sammā Samādhi 8
Sammattaniyāma 11
Sampasādanīya Sutta 2
Samyutta Nikāya 1, 12
Sangha 10, 12, 14, 37
Sappurisabhūmi 11
Sāriputta therā 3, 5
Satipaṭṭhāna 2
Satipaṭṭhāna Samyutta 3
Satta bojhangã 2
Sattānām Cutūpapāteñāṇa 4
Second meditation 8
Self 9
Serenity 1, 5, 20
Seven Factors of Wisdom 2, 3
Silā 11
Sotāpanna 35
Sotāpattimagga samangino 18
Sotāpattimaggaṭṭha 23
Sphere of Neither Perception nor Non-Perception 4
Sphere of Nothingness 4
Stream Entrance 21
Stream Entirant 12, 13, 15, 18, 21, 23, 35

Supramundane 19
Supramundane Path 19, 20
Supremely Enlightened Ones 3
Supreme Enlightenment 3, 10
Tatiyaṭṭhāna jhānā 6
Tathāgata 2, 14
Tāvatīṃṣa 6
Teacher 19, 20
Third Meditation 6
Thought - moment 19, 20
Three Jewels 15
Tiratana 15
Transient 35
Uddakarāmaputta 4
Ugga 37
Uttiya 1
Vedanā 54
Vedeha 15
Vinaya 44, 45, 46
Vinaya - bearer 45
Vipassinā 1
Vipassanā Citta 38
Virtue 10, 11, 27
Vision 10
Visuddhi Magga 26, 27, 28, 29, 51
Vīṭandavādi 19
Vusitavā 17
Wisdom 10, 11, 13, 14, 27, 49
Wisdom - Carried 24
Wisdom - Freed 12, 18, 36, 37, 52
Won to View 18, 24, 36
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